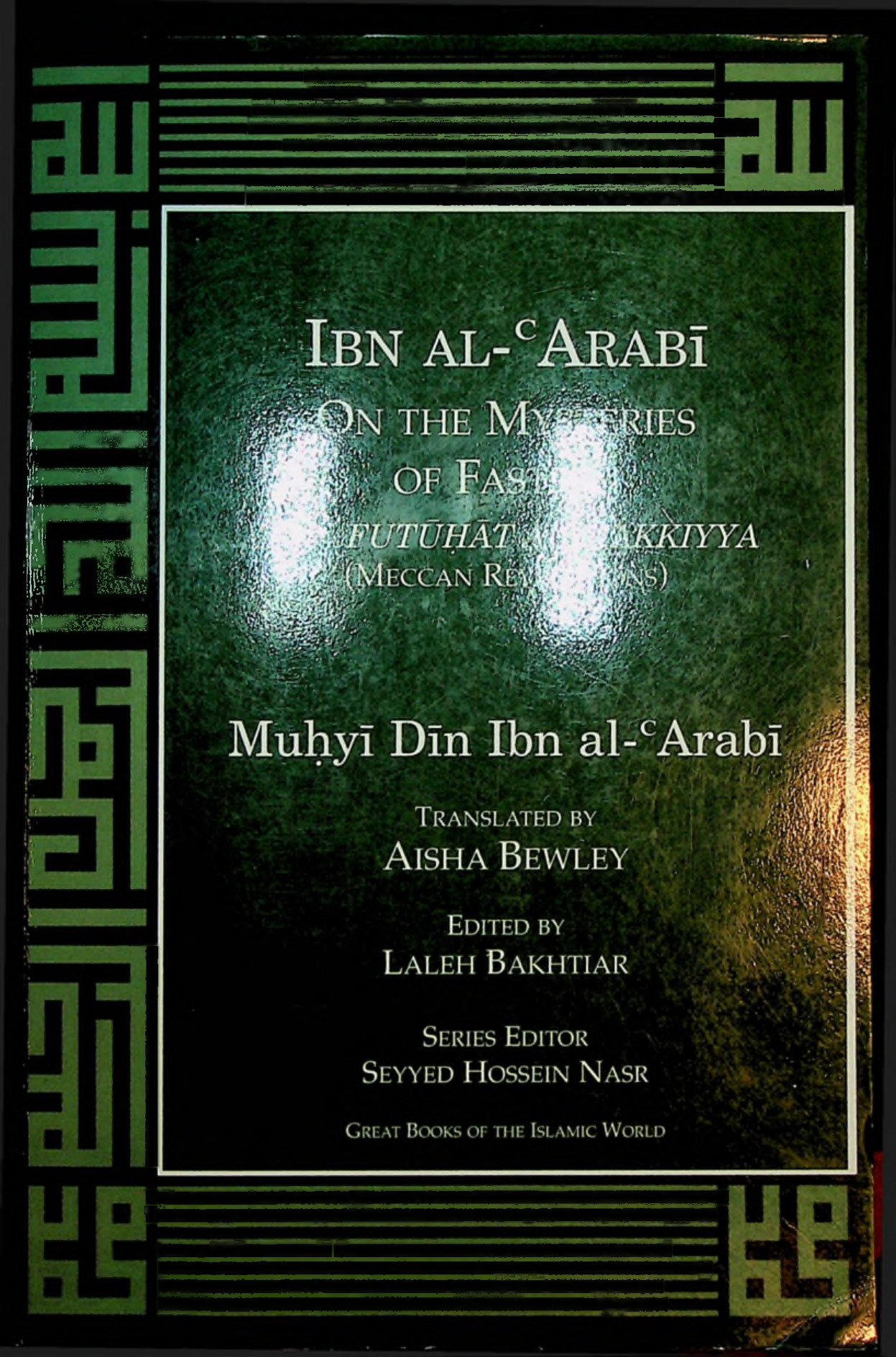
IBN AL-ʿARABĪ
ON THE MYSTERIES OF FASTING
FUTŪḤĀT MAKKIYYA
(MECCAN REVELATIONS)
Muḥyī Dīn Ibn al-ʿArabī
TRANSLATED BY
AISHA BEWLEY
EDITED BY
LALEH BAKHTIAR
SERIES EDITOR
SEYYED HOSSEIN NASR
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FOREWORD

God's last plenar revelation to present humanity came in the form of a book, al-Qur'an, which for Muslims is also *the* book and is in fact known also as *Umm al-kitāb* or Mother of All Books. While the peerless majesty of the revelation reduced the first generation of Muslims to silence, the echo of the Noble Book and its encouragement of acquiring knowledge could not but result in a culture which cherished books and honored scholars. This unmistakable emphasis of the Noble Quran on knowledge, combined with the synthetic power of Islam to absorb the learning of older civilizations to the extent that they conformed to the doctrine of unity (*al-tawḥīd*), gave rise to a vast and diversified intellectual life which for the past thirteen centuries has produced millions of works dealing with nearly every field of knowledge from the religious sciences, theology and philosophy to the natural sciences, from law to music, and from poetry to politics.

Islamic civilization was a lake into which flowed streams from many civilizations: Greek, Roman, Egyptian, Mesopotamian, Byzantine, Persian, Indian and even Chinese. In this lake the various elements became synthesized into a new body of water which itself became the source for numerous tributaries that have watered the various lands of *Dār al-islām*. Furthermore, Islamic civilization created works which had profound influence upon at least three major civilizations outside of the Islamic world: the Far Eastern, the Indian and the Western besides creating numerous masterly works whose influence has remained confined within the Islamic world. Such works in both categories contain a precious message for humanity as a whole and need to be made known by the world at large today.

Most treatises in Islamic civilization were written in the language of the Quranic revelation, Arabic, followed by the only other universal language of Islamic civilization, Persian. But important works have also been written in Turkish, Urdu, Bengali, Malay, Swahili, Berber, and

numerous other languages including Chinese and, during this century, even English and French. Nor have all the works in Arabic been written by Arabs nor all the works in Persian by Persians. Numerous treatises in Arabic were written by Persians and later Turks, Indians, Berbers and Black Africans while many books in the Persian language were composed by Indians, Turks and Central Asians. The body of works written within the confines of Islamic civilization belongs to the whole of that civilization and in classical times, in fact, important books became known rapidly from Morocco to India and later Southeast Asia.

The Great Books of the Islamic World series seeks to make some of the most important works produced in Islamic civilization, primarily in Arabic and Persian, available in English so that these treasures of Islamic thought can be appreciated by those who do not possess the facility to benefit from them in the original languages. The audience to which the series addresses itself is predominantly the Western English reading public, but the series is also meant for Muslims themselves who have facility with the English language and also for non-Muslim and non-Westerners who are now becoming ever more knowledgeable in English and who might wish to gain deeper knowledge of the Islamic intellectual universe.

We hope that with the help of God, Exalted is His Majesty, this series will be successfully completed and that by providing a clear and readable translation of some of the great masterpieces of Islamic thought in English, this series will be able to create better understanding of Islam in the world at large and make accessible some of the treasures of traditional thought which, although Islamic in genesis, belong to all human beings who are interested in true knowledge in whatever form it appears. *wa mā tawfīqunā illā bi'Llāh*

Seyyed Hossein Nasr
Washington DC, June, 1997

Editor's Preface

Ibn al-Arabi (1165-1245 CE) explains in exhaustive detail how this pillar is to be practiced referencing as he does to the Quran and *Hadith* and the views of various scholars on them. This volume, an admirable translation by Aisha Bewley of Chapter 71 of the *Futuhat*, has been described by Dr. James Morris along with the other translations in this series of the pillars of Islam by Ibn al-Arabi in the following way: "[Chapters 66-72 are] one of the most fascinating and potentially valuable sections of the entire *al-Futuhat*—[they] offer what is almost certainly the most detailed and exacting phenomenology of spiritual experience in the Islamic tradition, presented in terms of an irenic reconciliation of contrasting legal interpretations of the basic ritual practices of Islam (purification, prayer, fasting, etc.)." (http://www.ibnarabisociety.org/articles/mr_introduction.html) There are mysteries to be understood as well as rules laid down by the divine law in this remarkable work.

In addition we have provided in Appendix A the simplest explanation of the rules of this pillar as expressed by al-Ghazzali (1058-1111 CE) in his "Mysteries of the Fasting" from *The Alchemy of Happiness* translated by Jay R. Crook, for those unfamiliar with the terminology or those just wanting to first have an overview of this great pillar of Islam. Al-Ghazzali uses the same basic sources for his explanation—the Quran and the *Hadith*—as Ibn al-Arabi but Ibn al-Arabi adds level upon level of the depths of meaning to what may seem like a straight forward religious practice.

Laleh Bakhtiar
Chicago 2009

1 Introduction

O you who laugh in the form of the weeper!
By us you are the complaint and the complainer.
Is the fast abstention without elevation
or elevation without restraint?
They are both together
for the one who affirms unity (*tawhid*) by association.
Intellects are trapped and prevented
from their freedom of action without nets or snares.
Intellects are impaired from their freedom of
action, severely cut off by the *Sharia*.
They surrender to what their proof refutes
and they believe without perception.
The star of guidance carries them along,
swimming between the angels of the spheres.
There is nothing absolute in the world of possibility (65)

My self, had it not been for you, I would not have been as
if I were Him, were it not for you! Were it not for you!
Fast from phenomenal being and do not break your fast!
The God of creation will bring you close, taking charge of
you by that. (66)

Inasmuch as it is a fast, intend that. By nature it is your nourishment.

If you reflect on it, there is a meaning in the fast
whenever a creature alights at your abode.
"There is nothing like the fast."
The Lawgiver said that to me, so reflect on that!
This is because it is non-action. Where is that
which you have done and where is your claim?
The matter has returned to its root.
My Lord has seized control of you by that. (66)

If you reflect on the principle of the fast

and the basis of its meaning by your meaning,
Someone with news came from Him about your prescribed
fast which will divest you. (67)

The fast belongs to God, so do not be ignorant.
You are merely the place of its manifestation.
The fast belongs to God,
and yet you are the one dying of hunger, so know that!
The All-Merciful made you feminine because of what
appears from you when He fashioned you (the self).
Glory be to the One who fashioned you! Welcome to Him!
He only gave that to you!
You, like the earth, are a bed for it
and your source-spring (eye) is described as weeping.
You see the source of the handiwork of God between
the two of you, so where is your manifestation?
When you called on God out of abasement to Him, the
Great, He said: "At your service" to you.
The highest pen in His Tablet
wrote your pure description from Him.
You are the source of all, not His source. He brought you
near from one aspect and put your far from another.
Beware of being content with what pleases you
for the sake of what He makes pleasing to you.
Remain with your root in all He desires.
Do not forget so as to be forgotten.
This is the knowledge
which came to me from one who does not lie.
He brought it down at the command of the One who has the
most knowledge of what is between the ascetics and
devout.
Praise be to God who bestowed
on me knowledge of lights and darkness.
He gave me a form whose perfection
is only by your shelter. (68)

1.1. Fasting is Abstention and Elevation

May God support you! Know that fasting is both abstention and elevation. One says "the day has reached its full height (sama) when it has reached its highest point. Imr 'l-Qays said:

When the day reached its height and its heat was intense, that is, the day reached its fullest extent. It is because the fast has a higher degree than all other acts of worship that it is called "fast." God elevated it by denying that it is like any other act of worship as we will discuss. He denied its ownership to His servants although they worship Him by it and ascribed the fast to Himself. Part of its affirmation is that He rewards the one who is described by it by His hand even though He connected it to Himself when He stated that it is not like anything else. (69)

1.2. Fasting in Reality is Non-action, Not Action

In reality, fasting is non-action, not action. The negation of likeness is a negative attribute. Therefore the relationship between it and God is strengthened. God Almighty said about Himself: *"There is not like Him anything."* (42:11) He denied that there is anything like Him and so there is nothing like Him by logical proofs and by the divine law. Al-Nasai related that Abu Umama said: "I came to the Messenger of God and said: 'Give me something that I can take from you.' He said: 'You must fast. There is nothing like it.'" He denied that it was like any of the acts of worship which are prescribed for the servants of God. (70)

Anyone who recognizes that it is a negative attribute—since it consists of abandoning things which break it—knows absolutely that there is nothing like it since it has no source which is described by understood existence. This is why God said: "The fast is Mine." In reality, it is neither worship or action. It is permissible to apply the name "action" to it, as the application of the expression "existent" can be applied to God. We understand that it is allowed although the ascription of existence to He whose existence is the same as His Essence is not like the ascription of existence to us. *"There is not like Him anything."* (42:11) (71)

1.3. Every Action of the Son of Adam is His except Fasting; It Belongs to God

Quotation of a divine prophetic Tradition: Muslim transmitted in the *Sahih* that Abu Hurayra said that the Messenger of God said that God said: "Every action of the son of Adam belongs to him except the fast. It is Mine, and I repay him for it. Fasting is a protection. When one of you has a day of fasting, he should then speak neither obscenely nor too loudly; and if someone seeks to curse him or fight with him, let him say: 'I am fasting.' By Him in whose hand is the soul of Muhammad, the smell of the mouth of the one who fasts is more delectable to God than the scent of musk. The one who fasts has two joys in which to delight: when he breaks his fast, he rejoices; and when he meets his Lord, he rejoices in his fast." (72)

1.4. The Delight of the One Who Fasts Lies in his Attachment to the Degree of the Negation of Likeness

Know that since the Prophet denied that there is anything like the fast, as is established in the Tradition of al-Nasai: "God has nothing like Him," the one who fasts meets his Lord described as "having nothing like him." He sees Him by it, and He is the Seer-Seen. This is why the Prophet said: "He rejoices in his fast" and not "He rejoices in meeting his Lord." Joy does not rejoice in itself; he is made to rejoice by it. Whoever has God as his sight when he sees and contemplates Him, only sees himself by seeing Him. (73)

The person fasting rejoices at having the rank of negation of likeness. He rejoices in breaking the fast in this world since that gives the animal soul its due since intrinsically seeks food. When the gnostic sees that his animal soul needs food and sees that it exists by the nourishment which he gives it, then he fulfills its due which God has made obligatory for him and put in the position of being described as a right. He gives by the hand of God as He sees God in the encounter by the eye of God. This is why he rejoices at breaking the fast as he rejoices in his fast when he meets his Lord. (74)

1.5. Fasting is the Attribute of Timeless Self-reliance and the Truly Real Repays it

Clarification of what this Tradition contains: The servant is described as performing an obligatory fast and being entitled to the name "performer of the fast" by this attribute. After affirming his obligatory fast, then God strips it from him and ascribes it to Himself. He said: "Fasting is Mine," meaning the attribute of timeless self-reliance (*samadiyya*). It is to transcend food. "It is only Mine, even if I have described you with it. I described you with a certain limited qualification of incomparability, not by the incomparability (*tanzih*) which My majesty deserves. I said: 'I repay him for it.'" God repays the obligatory fast of the person fasting when it is transferred to his Lord and he meets Him with an attribute unlike any other: which is the obligatory fast, since "the One who has nothing like Him" is only seen by the one who has nothing like him. This is like the text from Abu Talib al-Makki, one of the masters of the people of tasting. "Whoever finds in his journey, that is his repayment." It is what is obliged by this verse in this state. (75)

1.6. The Difference between Negation of Likeness from God and from Fasting

Then He said: "The obligatory fast is a protection," and it is a safe-

guard as He said: *"Be Godfearing of God"* (2:194), that is, take Him as a safeguard and also be a safeguard for Him. He put the obligatory fast in His position in acting as a safeguard. *"There is not like Him anything,"* and performing the obligatory fast has no like among the acts of worship. One does not say that there is nothing like the obligatory fast. The thing is a matter of permanence or existence. Fasting is non-action. It is a non-existent intelligible and negative attribute. It has no like. It is not that there is nothing like it. This is the difference between the attribute of God in the negation of likeness and the way that the fast is described by it. (76)

1.7. The One Who Fasts Is Forbidden Obscenity, Shouting and Strife

Then the Lawgiver placed prohibitions on the person fasting. The prohibition is non-action and a negative attribute. He said: "He should then speak neither obscenely nor shout." He did not command him to an action, but forbade that he be described by certain actions. Fasting is non-action, so the relationship between fasting and what he forbade the person fasting is valid. Then he commanded that he say to the one who curses him or fights with him: "I am fasting." That is, I am leaving this action which you are doing, fighter or curser, to me. By the command of his Lord, he disconnects himself from this action. He reports that he is not acting. That is, he does not have the attribute of cursing or fighting for the one who curses and fights him. (77)

1.8. The Smell of the Mouth of the One Who Fasts with God

Then he swore: "By the One who holds the soul of Muhammad in His hand, the changed breath of the person fasting. . ." This is the changed smell of the mouth of the person fasting which only exists by respiration. He respires these good words by which he is commanded. These words are: "I am fasting." These words and every breath of the one who fasts is "more delectable on the Day of Rising," the day when people are resurrected for the Lord of the worlds, "with God." He used the name which joins all of their names and he used the name which has no like since only God is named by this name. It is in harmony with fasting which has no like. (78)

He said: "More delectable than the scent of musk." The scent of musk is an existential matter which is perceived by smell. The person who has a balanced constitution enjoys it. The scent of changed breath is considered more fragrant with God than that, because the ascription of the perception of scents to God does not resemble the perception of scents to a person who senses smells. We find it unpleasant, while with Him this

breath is more sublime than the scent of musk. It is a described spirit which has no like as He described it. This scent is not like that scent. The scent of the person fasting comes from respiration. The scent of musk does not come from the respiration of musk. (79)

1.9. Ibn Arabi with Musa ibn Muhammad al-Qabbab at the Minaret in the Sacred Area of Mecca

Something like of this happened to me. I was with Musa ibn Muhammad al-Qabbab at the minaret in the sacred area of Mecca at the Hazawwara door. The call to prayer was being given. He had some food which had a very offensive smell to everyone who smelled it. I had heard in a Prophetic tradition that the angels take offense at that to which the children of Adam take offense and that it is forbidden to go near the mosques with the smell of garlic, onions and leeks. I spent the night resolved to tell that man to remove that food from the mosque for the sake of the angels. Then I saw God Almighty in a dream in which He told me: "Do not tell him about that food. Its smell with Me is not like its smell with you." In the morning, he came to us as he usually did and I told him what had transpired. He wept and prostrated to God out of thankfulness. Then he told me: "My master, in spite of this, good manners with the divine law is better," and he removed it from the mosque, may God have mercy on him. (80)

1.10. Celestial Natures are Averse to Foul Odors

Sound natural constitutions in man and angel flee from foul unpleasant odors due to the offensiveness which they sense arising out of lack of harmony. The aspect of the Truth in foul odors is only perceived by God and whoever has the disposition to accept it among animals and men who have the nature of that animal. This is not the case with the angel. This is why he said: "*With God.*" Inasmuch as the person fasting is a human being with sound constitution, he dislikes the bad breath of fasting in himself and others. (81)

Do any creatures with sound constitution realize by their Lord a moment or in witnessing so that they absolutely perceive foul odors as pleasant? We have not heard of this. We said: "Absolutely" because some constitutions dislike the smell of musk and the rose, especially the hot constitution. That which is found to be offensive is not pleasant for the one with this constitution. This is why we said "absolutely" since most constitutions find musk, rose and the like fragrant. It is a rare constitution, that is, unusual, which finds these pleasant smells offensive. (82)

I do not know whether God has granted anyone the perception of the equality of scents since nothing has a foul smell with Him. We have not

tasted this ourselves and it has not been transmitted to us that anyone else perceived that. Moreover, it is related that perfect men and the angels find these foul smells offensive. Only God perceives that as pleasant. This is transmitted. I also do not know what the case is with animals outside of man regarding that because God has not established me in the form of an animal other than man as He established me in the forms of His angels at times. God knows best. (83)

1.11. The Gate of Quenching by which Ones Who Fast Enter the Garden

By way of the meaning, the divine law has described fasting with the perfection above which there is no perfection. This is because God gave it a special door with a special name which demands perfection. It is called the Door of the Quenched. The persons fasting enter it. Quenching is a degree of perfection in drinking. After being quenched, the drinker does not accept any more to drink to all. Whenever he accepts, then he was not quenched, whether it is a land or not a land among the lands of the animals. (84)

Muslim related from the Tradition of Sahl ibn Sad that the Messenger of God said: "There is a door in the Garden called the Quenching. The persons fasting will enter it on the Day of Rising. None except them will enter it. It will be said: 'Where are the persons fasting?' and they will enter it. When the last of them has gone in it, it will be locked and no one else will enter it." That is not said about any of the commanded or forbidden acts of worship except for the fast. By "The Quenching," He made it clear that they obtain the attribute of perfection in action since they are described by that which has no like as we already said. In reality, the one who has no like is the perfect. The person fasting among the gnostics enter it here, and there they will enter it with the knowledge of all creatures. (85)

1.12. Factors and Questions Involving Fasting

God willing, in this book, we will discuss the rules of the obligatory fast, its consequences, supplementary areas, categories, obligatory and recommended fasts, as we did with alms and obligatory prayer in respect to the elite and common and their ranks in that. In our opinion, it has ranks. The first of them is the common well-known obligatory fast by which we worship God. It is the outward visible fast when all its conditions are met. After we have finished discussing the rules of the problem we present on that, we will turn to the language of the elite and the core of the elite to discuss the fast of the self by which it commands the limbs.

After we have finished discussing the rules of the problem we present on that, we will use the language of the elite and their elite to discuss the obligatory fast of the self by what it commands the limbs, which its abstention from what those limbs are forbidden, question by question. There is also the fast the heart which is described as being vast enough for the divine descent since God says: "The heart of My servant contains Me." We will speak about its fast. This vastness prevents it from being filled by anything except its Creator. If anyone other than its Creator fills it, then the person has broken his fast in the time in which it is obligatory for him to fast by preferring its Lord. This will be done question by question. We will speak about all the things which invalidate the fast in every sort of fast briefly since this is a very vast subject. In this book, I will mention such prophetic Tradition as apply to it if God Almighty wills. (86)

2 The Classification of the Fast

2.1. Types of the Obligatory Fast

Know that the obligatory fast can be obligatory or recommended. There are three obligatory categories. There is what is obligatory since God has made it obligatory: the fast of the month of Ramadan in which the Quran was sent down, that is, to fast it. *"Then a period of other days"* (2:185) for the traveler when he invalidates his fast (or if he does not invalidate it in our opinion while the view of others is that he invalidates it) and for the sick person. There is the fast which obligatory because of a cause which makes it obligatory: like the fasting of the expiation. There is the fast which is obligatory by God on account of what someone had imposed on himself which is not disliked: that is, the fast of the vow. It is extracted from the miserly. There is no other obligatory fast outside of what we have mentioned. (87)

2.2. Types of Recommended Fasting

As for recommended fasting, there is fasting restricted by times in which it is desirable: like fasting the 13th, 14th and 15th of a month, Mondays, Thursdays, and the like of that among days and months. There is also fasting which is restricted by state, like fasting every other day, which is the most balanced fast, and fasting in the way of God. There is also fasting not limited by time: when a person fasts voluntarily whenever he likes. (88)

3 The Obligatory Fast, Which Is the Month of Ramadan

First we will discuss Ramadan. Then we will speak about the rulings concerning its fast. Muslim transmitted a Tradition from Abu Hurayra in which the Messenger of God said: "When Ramadan comes, the gates of the Garden are opened and the gates of the fire are locked and the satans are chained up." Al-Nasai added: "And a caller calls out every night, 'O seeker of good, hurry up! Seeker of evil, desist!'" Al-Nasai transmitted it from Arfaja from a Companion of the Prophet from the Prophet. (89)

3.1. The Arrival of Ramadan and Opening of the Gates of the Garden

The arrival of Ramadan is the reason for beginning the fast, and so God opens the gates of the Garden. The Garden is the veil. The fast is part of veiled action which only God knows because it is non-action. It is not existential action so that it might appear to the eye or be done by the limbs. It is veiled from all except God. Only God knows it in the person fasting. The person fasting is the person so named by the divine law, not the hungry person. (90)

3.2. The Arrival of Ramadan and Locking of the Gates of the Fire

"God locks the gates of the fire." When the gates of the fire are locked, it turns back on itself and its heat is multiplied on it and it consumes itself. The person fasting is like that with his nature. When he fasts, the gates of the fire of his nature are shut. He experiences more heat by the fast since moist things are not being utilized. He feels the pain of that in his belly. His appetite for food is increased because he imagines that he will experience relief through it. Therefore the fire of his appetite is strengthened by locking the door to the reception of food and drink. (91)

3.3. The Arrival of Ramadan and the Chaining of the Satans

The satans are chained. They are the attribute of distance. The person fasting is near to God by the attribute of timeless self-reliance. He is involved in an act of worship which has no like, and by that, he is near to the attribute of the One about whom it is said: "*There is not like Him any-*

thing." When you have this attribute, the satans are chained for you. It is related in Tradition: "Satan flows in the son of Adam as blood flows, so blocks his canals by hunger and thirst," that is, these means are specified for him against Satan's desire for to be involved in excess. Excess means "what is more." (92)

3.4. Ramadan Is One of the Names of God

May God teach you knowledge directly from Him and give you wisdom and judgment in every matter! Know that Ramadan is one of the names of God Almighty. He is *al-Samad*, the Everlasting Sustainer on which everything relies. The prophetic tradition on that is related by Ahmad ibn Adı al-Jurjani from the Tradition of Nujayh ibn Abi Mashar from Said al-Maqburı from Abu Hurayra. He said that the Messenger of God said: "Do not say: 'Ramadan.' Ramadan is one of the names of God." Abu Mashar is in this chain of transmission (*isnad*), and the scholars of this science say that in spite of his weakness his Traditions are recorded and so they take note them, may God be pleased with them. That is why God Almighty said: "*So whoever of you bears witness to the month . . .*" (2:185) and He did not say "Ramadan." The Tradition of Abu Mashar is strengthened by this, although the scholars say that his Tradition is recorded is spite of his weakness. This Tradition is strengthened since the Quran has supported it. (93)

God only prescribed the fast "which has no like" in the month which He named by one of His names. It has "no like" in the months because none of the other names of the months of the year has a name by which God is named except for Ramadan. He used a special name particular to it. It is not like that in the ascription of Rajab. The Prophet said that it is the sacred month of God. All are the months of God. He described it here as "sacred" (*muharram*). It is one of the sacred months. (94)

3.5. The Quran was Sent Down in Ramadan

Then God Almighty sent down the Quran in this month in the best night which is called "the Night of Power." He sent it down and it is "*that in which the Quran is sent forth as a guidance for humanity and clear portents of the guidance and the Criterion between right and wrong*" (2:185) since it is Ramadan. As for it being on Night of Power, He sent it down "*with clear portents*." That is: "We made it clear that it is a Book." The thing is clearly a Book, a Quran, and a Criterion. These are different ranks which those who know God know. The Messenger of God forbade that we say "Ramadan" since He said: "*There is not anything like Him.*" Had that been said there would have been a like in this name. This is why He connect-

ed the expression "month" to it, so being like other months is negated. *"There is not anything like Him"* then remains in its proper rank from every aspect. (95)

3.6. God Made Fasting in Ramadan Obligatory

God made it obligatory to fast in Ramadan and recommended that people pray in the night during it. It contains fasting and fast-breaking because it contains night and day. The name "Ramadan" is applied to it in the state of fasting and not-fasting so that it is distinct from the Ramadan which is the name of God Almighty. God Almighty has the fast which does not accept fast-breaking. We have the fast which accepts fast-breaking and comes to an end: that is at the end of the day and the approach of night and sunset. Its application to God is not like its application to creatures. (96)

3.7. The Self-disclosure (*tajalli*) of God in Ramadan Is Not Like His Self-disclosure Outside of It

He recommended that people rise to pray in the night for His Self-disclosure on *". . . a Day when humanity will stand up for the Lord of the worlds."* (83:6) God Self-discloses in every night of the year. However, His Self-disclosure in Ramadan at the time when people end their fast is not like His Self-disclosure to the one who did not fast. This is because fast-breaking occurs from a prescribed non-action which is described as having no like. The other person is not called a "fast-breaker." He is called an "eater" since fast-breaking is breaking. This eating of the person fasting splits his intestines with food and drink after they had been stopped by the fast. He said: "Its canals are stopped up by hunger and thirst." Rising at night to pray is because rising is the result of strength in the place. The cause of the strength of the place is nourishment. It is at night because of its relationship with the unseen. Strength which comes from nourishment is unseen since the resulting strength from nourishment is not perceived by the senses. (97)

3.8. Ramadan Contains Both Fasting and Breaking It, Rising at Night and Sleep

Since Ramadan contains both fasting and breaking it, rising and lack of it, it is related in tradition: "Do not let any of you say, 'I have got up for all of Ramadan and fasted it.'" The transmitter said: "I do not know if he disliked the attestation or said: 'There must be a sleep or a reclining.'" He put the exception in rising at night, not in fasting its day. Abu Dawud transmitted this Tradition from Abu Bakr from the Messenger of God.

Here fast-breaking is retreat and advance and sunset, whether he eats or does not eat. (98)

3.9. The Definition of the Prescribed Day for the Fast

The fast of the month of Ramadan is obligatory for every healthy Muslim who is adult and sane, and is resident and not on a journey. It is a specific well-known time among the twelve months: the month between Shaban and Shawwal. At this time, it is prescribed to fast the days but not the nights. The definition of the day of the fast is from the rising of dawn until sunset. This is the definition of the prescribed day of fasting, not the definition of the ordinary day, which extends from sunrise to sunset. (99)

Since the One who is without like is described as the First and the Last, so the day of the fast which has no like is described by a first and a last. The first is the rising of dawn, and its last is sunset. He did not make its first like its last because in the beginning, you take into account what you did not take into account in its end. What exists in its end is that the person fasting is described as breaking the fast. At the beginning, he is described by the fast. There is no difference between twilight in sunrise or sunset until the twilight vanishes or from dawn until the sun rises. This is why the divine law used expression "dawn" because the judgment of dawn by the existence of the day is the judgment of sunset by the approach and arrival of night. As it is known by the rising of dawn that day is drawing near, even if the sun has not yet risen, so by sunset we know that night is coming even if the twilight has not vanished. See how wise the divine law is about the world! (100)

As for the months which are not reckoned by the moon, they have specified amounts, the least of them is 28 which is called February in Latin. The maximum is 36 days, and it is called Misra in Coptic, and it is the last month of the Coptic year. We have no need of the months of the foreigners in our worship of God by the fast. (101)

3.10. The Wisdom of the Extent of the Arab Month

After looking into the definition of the fasting day, whether it is in or out of Ramadan, we should look at the definition of the month. The least amount of that called "month" is 29 days. Its maximum is 30 days. This is the Arabic lunar month which we must know. The ordinary people see it by the sign, but the people who study the sign consider one month to be 29 and another 30. The divine law bases our worship in that on the sighting of the new moon. When it is cloudy, the month is the maximum of the two numbers—except for Shaban when the new moon of Ramadan

obscured by clouds. There is dispute about that. I will make it clear that we extend Shaban to the maximum of the two amounts. (102)

That is what most people believe. As for making it the lesser of the two amounts—which is 29—that is the school of the Hanbalis and whoever follows them. Outside of these people, the one who disputes it does not have his dispute taken into consideration by the people of the *sunna*. They prescribe that for which God has not given His permission. I say that the people who map its course are consulted about the stages of the moon. If it is in a degree of visibility and the sky is cloudy, we act on it, If it is not in a degree of visibility, we complete the number 30. (103)

As for the end of the 30 in that, it is the number of (lunar) stages and the planets which do not go backwards. One of them is the sun which is like the spirit by which the life of the body appears to the senses. The other is the moon which is like the self because of the existence of increase and decrease and perfect increase and decrease. The stages are the measure of the journey which is normally transversed by what we mentioned. By the month, the simple numbers are manifested as well as the complex ones by the conjunction "and" from 21 to 29, and without the "and" from 11 to 19. (104)

The existence of uniqueness is contained in the simple numbers. It is 3, and 30 in the tens. Then the unique is repeated by the perfection of three which is generated in three places. It is 3 in the simple numbers, 13 in the complex numbers without "and" and 23 with "and." All the divisions are contained. (105)

We see that when the spirit exists, there is life, and there is no increase or decrease. The soul (*nafs*) does not have an existent source which rules, like the death of the foetus in the womb or in birth when the spirit had been breathed into it. That is why the month exists from 29 days. (106)

When you know this, you know the wisdom of the amount of the Arabic month. When we count it without the passage of the new moon, and generally intend a month in a vow of chastity or any vow, we act by the least amount in that and we do not act by the maximum. By the minimum, we obtain the definition of the month and we are through. We consider the maximum amount in the place in which it is prescribed for us to consider. That is when it is cloudy by one school, or when sighting the moon gives that by the words of the Prophet: "Fast by sighting it and break the fast by sighting it." (107)

4 When It Is Too Cloudy to Sight the New Moon

Scholars disagree about (what is done) when it is too cloudy to see the new moon. Most of them say that the month is the full 30 days. If it is the moon at the beginning of the month which is clouded over, then the month before it is counted as 30, and the first day of Ramadan is the 31st. If it is the moon at the end of the month which is clouded over, that is, the month of Ramadan, then people fast 30 days. Some say that if the moon at the beginning of the month is clouded over, the next day is fasted: it is "the Day of Doubt." Some say that one reckons by the course of the moon and the sun. It is the school of Ibn al-Shikhkhir, and it is my position. (108)

4.1. The Tradition About Sighting the New Moon of Ramadan

The Tradition which is the cause of the disagreement was already mentioned. Muslim transmitted from Ibn Umar that the Messenger of God mentioned Ramadan and struck his hand, saying: "The month is like that," and he closed his fingers three times. "Fast it by sighting it and break the fast by sighting it. When it is cloudy, then count thirty days." It is also related from a Tradition of Ibn Umar that the Prophet said: "We are an unlettered nation. We do not write or calculate. The month is like that," and he closed up his fingers, "and the month is like that, like that, and like that," that is, making a full thirty. This second Tradition removes the doubt. The Tradition "count" can be applied to narrowing the beginning of the fast of Ramadan from the Day of Doubt, or it can be applied to reckoning by the principle of the course of the moon. The latter is my view. (109)

4.2. The Rising of the New Moon of Gnosis on the Horizon of the Hearts of the Gnostics

Know that voices are only raised when it is sighted. This is why it is called *hilal* (= new moon, *hallala* to shout with joy). When the new moon of gnosis has risen on the horizon of the hearts of the gnostics from the divine name Ramadan, the fast is obligatory. When the new moon of gnosis has risen on the horizon of the hearts of the gnostics from the divine

name, The Originator (*fatir*) of the heavens and the earth, the spirits (*arwah*) are obliged to break the fast from the word "heavens" and the bodies are obliged to break it from the word "earth." Here it rises, that is, appears. The moon of gnosis sets following the sun. (110)

When it is cloudy for the gnostic and he does not see because of the veil which has descended from the world of the Interspace—for cloudiness belongs to the interspace between the heaven and the earth—then the gnostic calculates by the moon of gnosis in his heart by his state. That means that he looks into the moon of his intellect by noting its path through the stages of its journey, state after state, station after station. If its station grants unveiling—for the call has come to him from behind a veil as it said: *"And it had not been for a mortal that God should speak to him, but by revelation or from behind a partition"* (42:51) although the veil of nature in that moment establishes him in a certain matter of preoccupation about property or family, even if it is in God—then he acts according to that and deals with the name of God, Ramadan, as befits it. That state demands that of him. If the state does not give it a valid reckoning, then that Divine Name is deferred to its moment. (111)

5 On the Interpretation of Sighting

They agree that when the moon is seen after night, the month starts from the next day. They disagree about when it is seen at other times of the day, that is, the first time it is seen. Most scholars say that when the moon is seen for the first time during the day, it belongs to the next day as its principle when they are in agreement. Some say that when it is seen before noon, it belongs to the previous night, and when it is seen after noon, it belongs to the coming night. That is my position. (112)

5.1. The Judgment of the Divine Name in the Present and the Future

The divine name rules in any state in which it appears. Its rule in the state is by Self-disclosure, and it rules the future by effect until the rule of another name removes the rule of the first name. (113)

5.2. Levelness and the Stopping Place of Equality

As for the one who takes into consideration whether it appears before or after noon, know that levelness (that is, midday) is called the Stopping-place of Equality in the Path. That is the stopping-place in which the master is not distinguished from the servant nor the servant from the master. If you said that he is the master in that state, you spoke the truth. If you said that he is the servant, you spoke the truth. This is because you have a witness of a state in each statement which testifies to you that you have spoken the truth. Say what you like about it: it is true. It is like the words of God to His Prophet: *". And thou hast not thrown when thou hast thrown but God threw."* (8:17) It is true that he threw and it is true that he did not throw. God said: *". . . but God threw."* If you said that the thrower is Muhammad, then you spoke the truth. This is the Stopping-place of Equality. (114)

5.3. The Stopping Place of Abu Bakr and the Uthmani Stopping Place

If you are in the stopping place of Abu Bakr al-Siddiq and say: "I do not see anything but that I see God before it," then you are one of those who sees it before noon. If you have the Uthmani witnessing or that of someone with proof arising from reflection and you say: "I do not see any-

thing but that I see God after it," then you is the one who sees it after noon. Its rule in the future and its moment in levelness is the moment in which the proof turns with a relationship to the proof and a relationship to the proven. Noon appears, and it is the return of the shadow from the meridian to inclination of source. It returns to evening, and seeks the night. (115)

6 The Disagreement About Obtaining Knowledge by Seeing with the Eye

Scholars disagree about that. All of them say that whoever sees the new moon of the fast alone must fast except for Ibn Abi Rabah. He says that he only fasts if someone else sees it with him. They disagree about whether he breaks the fasting he sees it alone. Some say that he does not break the fast. Some say that he breaks the fast, and I say that. He also fasts when he sees it alone. However, it is with knowledge in both sightings. (116)

As for obtaining knowledge of sighting by means of information (news), some say that he only fasts and breaks it by the testimony of two just witnesses. Some say that he fasts by one and breaks it by two. Some say that if the sky is cloudy at the time of the new moon, he accepts one witness. If it is clear, he only accepts a large number or two just witnesses. It is the same in the case of the new moon of fast-breaking. Some say two witnesses and some say one. (117)

6.1. What the People of God Think About Self-disclosure in the Divine Names

This is in regard to what the people of God think about Self-disclosure in the divine names. Does he stop when he sees it or does he hesitate until he has testimony from the Book or the *sunna*? Al-Junayd said: "This knowledge of ours is limited by the Book and the *sunna*." He meant that it is the result of acting on them. That is what we mean by the witness. They are the two just witnesses. God Almighty said: *"Is then he who has been with a clear portent from his Lord"* and he is the one who sees, *"and one who bears witness recounts it from Him."* (11:17) What we mentioned of action in tradition is based on either the Book or the *sunna*. It is the single witness. (118)

The two witnesses are the Book and the *sunna*. We need to act on them both rather than happening upon the transmission which testifies for the one who has this station because he recognizes that by means of the sign of a proof or tradition. We saw this. A group of our companions sought authority for their ecstasies by the Quran and what they had memorized of it, and by the *sunna*. We saw this in Abu Yazid al-Bistami. When the Sufi

is not given that, he is not compelled to accept or reject it, as is the case with the People of the Book when they tell us about something from their Book. We do not say that it is true and we do not say that it is a lie. This is what the Messenger of God told us to do. We leave it alone. (119)

6.2. "This Knowledge of Ours Is Limited by the Book and the Sunna"

That which I recognize from the words of al-Junayd by my knowledge of the Path is that he meant that one distinguishes between what is given to the one who has retreat, striving, and discipline without the divine law—but by means of what the self demand by means of the intellect, and between what appears to those who act on the prescribed path through retreat and discipline. His journey on the prescribed divine path attests him that what is manifested to him comes directly from God as a mark of honor, a miracle (*karama*) to him. This is the meaning of the words of al-Junayd: "This knowledge of ours is limited by the Book and the *sunna*." A strong version has: "It is a result of prescribed divine action." This distinguishes between it and what appears to the masters of intellect, the people of the laws of wisdom. The kingdom is the same but the means varies. The master of tasting differentiates between the two matters. (120)

7 The Time of Abstaining

They agree that the end of it is when the sun disappears. They disagree about its beginning. Some say that it is the second dawn which is the spreading dawn. Some say that it is the red dawn which is after the white dawn. That is what Hudhayfa and Ibn Masud say. It is like the red twilight which is at the beginning of the night. I say that it is clear for the one who looks at it when it is forbidden to eat. This is the text of the Quran: *"And eat and drink until the white thread become clear to you from the black thread at dawn"* (2:187), that is, the white of the morning and the black of night. (121)

7.1. The Disappearance of the Sun or End of the Period of the Jurisdiction of the Divine Name

The disappearance of the sun is the end of the period of the jurisdiction of the divine name Ramadan in the fast. That is what prescribed the fast. The end of the period of its jurisdiction in the fast is when the sun disappears. As the name Ramadan has not left its power, it has another jurisdiction in us: that is rising to pray at night. In the place which is described by the fast authority is exerted by the name The Originator (al-Fatir) of the heavens and the earth. However, this power is delegated by the name Ramadan. It represents it as it is represented in the fast by the name, "The Elevator of Degrees" and The Restrainer *(mumsik) "He holds back the heaven so that it not fall on the earth, but by His permission."* (22:65) (122)

7.2. The Symbolism of White Dawn and Red Dawn

The person fasting breaks the fast, and its jurisdiction continues in rising in formal prayer until the point where the divine name Ramadan forbids him to eat. Then the name The Restrainer takes charge. The name the fast-breaker rules the sick and the traveler, the nursing and the pregnant. The limit (when eating is forbidden) is the white dawn which spreads. It is more fitting than the red dawn except for the one who speaks of "the boiling oven" as dawn. Similarly it is better to take from what is related by multiple transmission than to take the one sound tradition. The Quran is related by multiple transmission. It says, *". . . until the white thread become clear to you from the black thread at dawn."* (123)

The basis of colors is black and white. Other colors are intermediate between them, generated by the mixture of black and white by which dust-color, red, green, and other colors appear. Whatever is near white has more of the quality of white in it than the quality of black, and it is the same with the other end of the spectrum. The *sunna* reports the Tradition from Hudhayfa about red rather than white. He said that it is day even though the sun has not risen. This is possible. The white mentioned in the Quran is not something probable. Therefore, we prefer the white to be read by two strong aspects: the Quran and the lack of probability. (124)

The principle of belief, which is the white, is pure for God and unmixed. The red designates investigation by striving (*ijtihad*). That is the jurisdiction of the intellect, and the investigation of the intellect mingles with the senses by means of the imagination: because it derives from reflection by means of the imagination through the senses. It takes either what the senses give it or what the conceptual faculty gives it. It is conclusive regarding what it gives it even though a detracting doubt might affect it. This is why we accord the red twilight to the opinion of the striver since red is a color produced by the mixture of black and white. It is a particular mixture. (125)

7.3. The Truly Real is the Manifest and Creatures are Places of Manifestation

As for the interpretation of the making clear when He said: *"Eat and drink until the white thread becomes clear to you"* (2:187), it is not clear until sunrise. That which I believe in principle is that in the heart of the matter, eating is not forbidden at sunrise, but by the point when it becomes clear to the looker. Similarly, even if God, in the heart of the matter, is Manifest in possible places of manifestation, that is not clear to everyone. (126)

As the Lawgiver excused the one who eats and allowed him to eat until he realizes that dawn has actually risen although it was not clear to him, so the servant is not punished for what he does when he does not recognize that God is The Manifest in possible places of manifestation by His actions and names. This is because he is ignorant of that until the truth in that is clear to him. Then he has insight according to His words [in the Tradition]: "When I love him, I am his hearing and his sight." The servant is the place of God's manifestation. (127)

It is confirmed that God says on the tongue of His servant in the prayer: "God hears whoever praises Him." The words are ascribed to Him while it is articulated on the tongue of the servant who is the place of the words. The tongue is a possible place of manifestation. As it is forbidden for the responsible person to eat when the dawn is clear, so it is

forbidden for the one with witnessing to believe that other than God acts in existence. Only He is seen since the faculties and limbs are general in the Tradition. There are only these two. (128)

8 That From Which the One Who Fasts Abstains

They agree that the person fasting must abstain from food, drink and sexual intercourse. This is what is related by the text of the Book when God said: *"It is permitted for you on the night of formal fasting to have sexual intercourse with your wives . . . And eat and drink until the white thread becomes clear to you from the black thread at dawn."* (2:187) (129)

8.1. That Which is Eaten is Knowledge of Tasting and Drinking

"What is eaten" designates the knowledge of tasting and drink. The person fasting has an attribute of which there is nothing like it. Whoever is described by that which has nothing like it has the same principle as that which has no like. Fasting is the first of the beginnings of the divine Self-disclosures. When it lasts, it is drink. Taste is a relationship which occurs with the taster when he eats what is tasted. Fasting is non-action. Non-action has no existential attribute which occurs in-time. Non-action is not an existential thing which occurs in time because it is a negative attribute. Food is its opposite. This is why it is forbidden for the person fasting to obtain food since it would remove the principle of the fast from him. (130)

8.2. Drink Is a Middle Self-disclosure

As for drink, it is a middle Self-disclosure. The middle is bounded by two sides for the one who is in the middle of them. Containment demands limitation in the contained. The fast is a divine attribute. God does not demand containment and is not described by either it or any limit, and He is not distinguished by that with us. Therefore drinking is incompatible with the fast. This is why it is forbidden for the person fasting to drink. Drinking is a Self-disclosure which allows the existence of the "other" which receives the Self-disclosure, but "other" has no source whatsoever in the person fasting because the fast belongs to God. It does not belong to us. We are described by it. God has made me alight in His station by this attribute. A thing does not appear in Self-disclosure to

itself. This is why the person fasting does not accept drink and it is forbidden to him. (131)

8.3. The Existence of Pleasure by Pairedness

Sexual intercourse is the existence of pleasure in pairedness. Each of the pair has pleasure, so each is like the other in intercourse. This is why it is called "*jima*" since the pair come together (*ijtima*). The person fasting has no like since he is described by an attribute which has no like. Therefore intercourse is forbidden for the person fasting. This is the place where the three are joined which invalidates the fast. The one who is described by one or all of them is not fasting. (132)

9 That Which Enters the Stomach Is Not Nourishment

They disagree about what enters the stomach and is not nourishment, like pebbles and other things, and what enters outside of the passageway of food and drink, like the injection, and what enters the limbs and does not reach the stomach—for instance, if it comes to the brain and not to the stomach. Some say that it breaks the fast and some say that it does not break the fast. (133)

9.1. The Sages Share with the People of God in What is Opened to Them

The sages, the people of reflection, share with the people of God in the knowledge of unveiling which is opened to them by retreat and discipline by means of speculation while the people of God have it by means of belief. They share in the result. Those of our companions who distinguish between the two of them by taste and say that what this one perceives is not what that one perceives, even if they share in the form, says that it does not break the fast. Whoever says that the perception is the same even if the method is different, that is the interpretation of the one who says that it breaks the fast. (134)

9.2. What the Person with Self-disclosure of the Similitude Specifically Witnesses

As for the interpretation of what is inside the limbs outside of the stomach, it is that the person fasting is in a divine presence. Therefore he is established in the presence of the similitude (*mithal*) as in the case of his words: "Worship God as if you were seeing Him." Do those among the servants of God in tasting who leave the principle of similarity and resemblance experience any effect from the words of the Lawgiver: "Worship God as if you were seeing Him?" He leaves his knowledge and taste, and descends to this stage out of good manners with the divine law and a reality from unveiling. He has broken his fast or not descended and says: "I join different realities in myself. I have what makes me remain with what I have. I have what demands the contemplation of this

descent. It is that I have imagination. It is known that God demands that we see Him in this presence from this reality and from every reality in me. This reality which demands it is specific to this Self-disclosure of the similitude in me. It remains with what I have of a reality which has no imagination. This is the interpretation of the one who thinks that what enters the limbs outside of the intestines does not break the fast. (135)

10 Kissing and the One Who Fasts

Some of the scholars of the divine law permit it and some absolutely do not. Some of them do not accept it for the young man, but allow it for the old man. (136)

10.1. Witnessing and Speech Are Not Joined Outside the Inward Self-disclosure

This question is the opposite of the question of Moses. He sought to see after he had been spoken to. Witnessing and speech are not joined together outside of the Self-disclosure of the inner space. That is the station of Shihab al-Din Umar al-Suhrawardi who died in Baghdad, may God have mercy on him. It was related to me from a reliable transmitter among his companions that he said that seeing and speech could be joined. By this I know that he had witnessed the interspace. It must be that and it can only be that. (137)

The kiss comes from drawing near and acceptance of direct speech from the presence of the tongue. It is the place of speech. Advancing to it is also by speech which is heard since it is in the witnessing of similarity. When the one in it can conceivably advance to direct speech when He speaks to him, He does not let him see. This is the station of Moses. I tasted it in the place where Moses tasted it even though I tasted it in moisture in sand the size of the palm of a hand. Moses tasted it in his need when he was seeking fire for his family. I rejoiced since it was water. (138)

10.2. Interpretation of the One Who Dislikes for the One Who Fasts to Kiss and the One Who Permits It

We said that when He speaks to him, He does not let him see because the seeking self is occupied with understanding what is said. It therefore withdraws from seeing. This is the position of the one who dislikes the kiss since the person fasting is witnessing. This is because the fast has no like. As for the one who allows it, he says that the Self-disclosure belongs to the similarity (*mithal*), so he is not concerned. The essence is beyond that Self-disclosure. The Self-disclosure is only valid from the station of the one who is given the Self-disclosure. If the Self-disclosure had been in other than the station of the one who is given the Self-disclosure, it would

not be valid for him to seek other than what he has because to contemplate the Real is what is known as annihilation (*fana'*). It is inconceivable to be able to seek when in the station of annihilation. Pleasure is nearer to the one who seeks speech for the self or the contemplator. In spite of this, the contemplator has no pleasure when he is in contemplation. Abu al-Abbas al-Sayyari said: "A person of intelligence does not enjoy contemplation at all because one who contemplates God is in the station of annihilation. There is no sense of pleasure in the station of annihilation." (139)

10.3. The One Who Dislikes it for the Young and Permits it for the Old

As for the one who dislikes it for the young, its interpretation is based on the fact that one who is young is the beginner on the Path. He allows it for the old and that is because that person is one at the end. One at the end does not seek to return from contemplation to speech. He leaves contemplation and advances to direct speech since direct speech is only valid with the veil as He said: *"And it had not been for a mortal that God should speak to him, but by revelation or from behind a partition."* (42:51) One at the end recognizes that and does do it. The beginner, that is, the young person, does not have any information about stations. He is in the station of travelling (*suluk*). He only recognizes what he tastes of it. The end is in contemplation. He hears about it from the great and imagines that he need not do contemplation while he has speech. The beginner is in the contemplation of the similarity. He is told: "The matter is not as you claim." If He speaks to you, He does not let you see. If He lets you see, He does not speak to you. This is why he does not allow it for the young. He allows it for the old because the old only seeks direct speech when he is an heir of the Messenger in conveying from God. Then he is allowed an advance to direct speech to understand the discourse. (140)

11 Cupping the One Who Fasts

Some say that it invalidates the fast and that it is obligatory to abstain from it. Some say that it does not invalidate the fast, but that it is disliked for the person fasting. Some say that it is not disliked for the person fasting and it does not invalidate the fast. (141)

11.1. The Divine Names Coming to One Another

The name The Reviver, *"al-Muhiyy,"* refers to the name Ramadan when it rules the person fasting in the month of Ramadan or the name, The Withholder (*mumsik*) who holds the heavens and the earth from vanishing or holds the sky from falling to the earth since the natural life in bodies is the vapors of the blood which is generated from the cooking of the liver which is the house of blood for the body. Then it flows in the veins as water flows in the canals to water the garden for the life of the trees. When it overflows, it is feared that its action in the body will be reversed. Then it is removed by venesection or cupping so that amount of it will remain which is necessary for life. (142)

This is why we gave authority to the name, Reviver or Withholder. By life the heavens of the spirits and the earth of the bodies goes on. By it the authority of The Reviver is stronger in authority over the one who fasts himself. The two divine names are sisters. When they come to the name of God, Ramadan, in respect to the person fasting or to the divine name by which God relates the fast to Himself outside of Ramadan, they find the divine name, The Harmer, and the One who makes die in the nearest descent in this place, and they seek help in the divine name, The Benefitter. The three divine names seek to make this source endure. They move him to seek cupping, so the person fasting does not invalidate his fast and it is not disliked. By its existence, the authority of the divine name of Ramadan is affirmed. (143)

11.2. Interpretation of the One Who Dislikes for the One Who Fasts to be Cupped

Whoever says that it is disliked but does not invalidate the fast, finds the dislike because the person fasting is described as leaving nourishment as it is forbidden for him to eat and drink. Nourishment is a cause

for the life of the person fasting and he is commanded to leave it while he is fasting. Removing blood in this state by cupping is out of fear of death. Therefore, it is in the position of nourishment by seeking life. He is forbidden nourishment, so that is disliked for him. With this interpretation and the one before it, you will find the principle of the one who says that it invalidates the fast and that it is obligatory to abstain from it. (144)

12 Vomiting and Making Oneself Vomit

Some say that vomiting does not invalidate the fast. That is the position of most. Some say that it invalidates it and that is Rabia and whoever follows him. It is the same with making oneself vomit. Most say that it breaks it except for Tawus. He says that it does not invalidate it. (145)

12.1. The Stomach is the Treasury of Food by Which There is Nature

The stomach is the treasury of food from which there is natural life and the kingdom goes on for the articulate self by which it is called a king. By its existence, it obtains the benefits of innate and acquired knowledge. The articulate self preserves nature. Even if nature serves the body, it recognizes how much the articulate self, in whose kingdom it lies, guards it. When nature sees that the treasury of the stomach has that which will lead to the corruption of this body, it says to the expelling faculty: "Get rid of this destructive excess which remains in this treasury." The expelling part takes it from the retentive and opens the door for it and expels this. This is the one who vomits. (146)

12.2. Interpretation of One Who Makes Himself Vomit

Whoever considers that vomit is food and leaves by the means by which it entered intentionally and that it gets its name from its bitterness in that path, says that it invalidates the fast when it enters, and it also invalidates the fast by leaving. Whoever makes a distinction between the principle of entry and the principle of exit, and does not consider the path, which are opposites, says that it does not invalidate the fast. This is when he simply vomits. There is the case when the person fasting acts to expel it, that is, to make himself vomit. If he considers the existence of benefit and repelling harm in order to make this structure continue, it is in the position of nourishment. The person fasting is forbidden to use nourishment while he is fasting. His expelling it is so that he has in the body what he has by nourishment and so he says that he invalidates the fast. Whoever makes a distinction between the principle of entry and the principle of exit, says that he does not invalidate the fast. (147)

12.3. The Body Is Always Under the Jurisdiction of a Divine Name

This all consists of the rules of the divine names which the predisposition of the body seeks because of their effect in every moment. The body always subject to the authority of some divine name. If the place is prepared to seek a divine name other than the the divine name ruling it at that time, then the authority is removed and taken over by the one its seeks by predisposition. An illustration of this is when the people of a land seek to overcome their ruler and bring another ruler who does not help the first one. He is removed from authority and the authority which predisposition seeks reverts. Authority always belongs to predisposition and the predisposed divine name always continues to rule, and is not deposed. It is not valid for the people of the land to overcome it. It does not leave it in life or death, gatheredness or separation. It is helped by the divine name, The Guardian (*Hafiz*), and The Strong (*Qawi*), and their sisters, so know that. (148)

12.4. The Tradition about the One Who Makes Himself Vomit While Fasting

It is confirmed that the Messenger of God was cupped while he was fasting. Al-Bukhari transmitted that from Ibn Abbas and Abu Dawud transmitted it from Abu Hurayra. The Messenger of God said: "Whoever vomits while fasting does not have to make it up. If he makes himself vomit, then he does have to make it up." All of the transmitters of this Tradition are reliable. (149)

13 The Intention

Some of them think that the intention is a precondition for the validity of the fast, and that is the majority. Some say that Ramadan does not require an intention unless the one who reaches the fast of Ramadan is sick or on a journey and desires to fast. (150)

13.1. The Month of Ramadan Does Not Arrive by the Principle of the Desire of the One Who Fasts

The intention designates a goal. The month of Ramadan does not arrive by the authority of the desire of the person fasting. Whoever sees that the fast belongs to God and not to the servant says that an intention is necessary for the fast. The month of Ramadan only comes by the will of God from the divine name Ramadan and there is no doubt that the intention is will/desire. Whoever thinks that the principle belongs to what comes—and that is the month of Ramadan—says that it makes no difference whether the person fasting makes an intention or not. He is fasting, and the intention is not a precondition for the validity of his fast. (151)

If it is not obligatory for him and he chooses to do it when it comes—like the one who is sick or on a journey—its principle is between the two matters based on choice. He can only turn to one of the two by aiming to do it. That is intention. (152)

13.2. The Specification of the Intention

Some say that he must specify the month of Ramadan in that, and it is not enough to simply believe that it is the fast or to start a particular fast outside of Ramadan. Some say that if he says: "Fast," that is allowed, and it is the same if he makes an intention to fast other than the fast of Ramadan. It is still enough and it is transferred to the fast of Ramadan unless he is on a journey. The traveler can intend to fast other than Ramadan in Ramadan. Some say that every fast intended in Ramadan is transferred to Ramadan, and the resident and the traveler are the same in that respect. (153)

13.3. Authority Belongs to the One Called Upon By the Divine Names

God Almighty said: *"Say: Call to God or call to the Merciful. By whatever you call Him, to Him are the Fairest Names."* (17:110) Authority belongs to the one called upon by the divine names, not to the names. Even if their meanings are different and distinct, in general, they indicate a specific essence. In the heart of the matter, even if they are not known and no one perceives them, that does not detract from our perception and knowledge that these names apply to an essence. It is like that with the fast. That is the goal whether it is recommended or obligatory in spite of the number of the divisions of the obligatory in it. (154)

13.4. The Divine Names Indicate One Essence and Many Attributes

Whoever takes the divine name Ramadan into consideration, makes a distinction between it and other than it. What is other than it is from the name the Withholder, not the name Ramadan. Even though the divine names indicate the same essence, they are distinct in themselves in two ways. One comes from the difference of expressions. The second comes from the difference of meanings, even if they are very close and very much alike. The names of opposition are very far apart—like The Harmer and The Benefitter, The Exalter and The Abaser, The One Who Gives Life and The One Who Slays. This distinguishes the person of knowledge from the ignorant. God only brings them in multiplicity so that one can consider the meaning they indicate and consider what God meant in that rather than something else. It must be specific so that the benefit intended by that specific phrase can be obtained rather than what is obtained from other combinations of expressions which are divine words. (155)

13.5. Judgments Follow States

The one who takes into consideration the state of the responsible person is the one who makes a distinction between the one traveling and the one at home. It has a sound aspect in separation because the rule is according to states. He considers the one who is compelled and the one who is not compelled, the one who is sick and the one who is not sick. It is like that with the names which are considered. When the name "wine" becomes vinegar, he considers it vinegar. The divine judgment has changed in this specific body by the change of names as the names change in some things by the change of states since the change in that belongs to the authority of a divine name which obliges that the name

change. Therefore the principle changes. (156)

13.6. Divine Names Have Arbitration in Things, Not Authority

Authority belongs to the One named by the names.
Authority does not belong to the names in things.
However, they have the right of arbitration in their
disposal in it, like the authority of setting stars
In the flowers and trees in their rain at one moment
and in things like dew.
The spirits play with them when they make use of them
as actions play with the names. (157)

14 The Time of the Intention to Fast

Some people say that the fast is only allowable by the intention before the dawn absolutely in all types of fast. Some say that the intention is allowed after dawn for the voluntary fast, but not for the obligatory fast. Some say that the intention can be after dawn for the fast whose obligation is connected to a particular moment and for the supererogatory, but it is not allowed for the obligatory. (158)

14.1. Dawn, Like the Divine Name, Is a Sign of Sunrise

Dawn is a sign of sunrise. It is like the divine name since it is indicates what it names and not the meaning by which it is distinct from other names. The one who intends to fast intends it out of compulsion or by choice. In his knowledge of God, the human being may either have the proof of reflection or he has witnessing. Whoever knows God by speculation in the proof must seek the proof which will lead him to gnosis. He is in the position of the one who makes the intention before dawn. The period of his looking into the proof is the period from the rising of dawn until sunrise. (159)

14.2. Gnosis of God Has Two Categories: Obligatory and Non-Obligatory

Gnosis of God has two divisions: obligatory like recognition of His unity in His divinity, and non-obligatory like recognition of the relationship of the names to Him which indicate meanings. It is not obligatory for him to look into those meanings and see whether or not they are extra. When he intends this sort of recognition, he is not concerned about whether it is after the acquisition of the proof of the oneness (*tawhid*) of God or before it. (160)

14.3. Necessary Knowledge Precedes Speculative Knowledge

As for the obligation for which one is responsible, it is like recognition of God in respect of what is related to Him by the divine law in the Book and *sunna*. If it is stipulated by logical proof that this is His divine law and these are His words, belief in it occurs. So it becomes a responsibility, so there must be intention for it without looking at the logical proof. This is the one who says that the intention is made before dawn

because speculative knowledge is not obtained unless the proof is necessary or generated from the necessary, be it near or distant. If it is not like that, it is not a decisive proof or an existential proof. (161)

15 Purification from Sexual Impurity for the One Who Fasts

Most say that purification from sexual impurity (*janaba*) is not a precondition of the validity of the fast, and that if one has a wet dream in the day, it does not invalidate the fast. However, some of them say that if the wet dream is intentional, it invalidates the fast. That is a position which is related from al-Nakhai, Tawus and Urwa ibn al-Zubayr. That was related from Abu Hurayra about the intentional and the unintentional. He used to say that whoever wakes up in the morning in Ramadan in a state of sexual impurity has broken the fast. He said: "I did not say it. Muhammad said it, by the Lord of the Kaba." Some of the Malikis said that if the menstruating woman becomes pure before dawn and delays the major ablution, then that day is not a fast day. (162)

15.1. Sexual Impurity is Exile and Exile is Distance

Sexual impurity is exile, and exile is distance. Menstruation is harm, and harm demands distance, that is, the harm of menstruation as He said: *"Truly those who inflict torment on God and His Messenger, God has cursed them"* (33:57) that is, made them distant. The curse is distance. Its cause is the occurrence of harm from them. It is far from the name, The Pure (*al-Quddus*). The fast demands nearness to God and there is nothing like him. Nothing is like the fast in acts of worship. As nearness and distance are not joined together, so the fast and sexual impurity and harm are not joined together. (163)

15.2. The Wisdom of Giving Everything with a Due Its Due

Whoever considers that sexual impurity and menstruation are the rule of nature and says that the fast is a divine relationship affirms everything in its place and says that the fast is valid for the one in the state of sexual impurity and for the woman who becomes pure from menstruation before dawn and delays the ablution and only purifies herself after dawn. It is more fitting in the interpretation by what wisdom demands of giving everything with a due its due. The Wise, may He be exalted! said: *"Our Lord is He Who gave everything its creation then He guided it."* (20:50)

that is, clarified. God praised these words in what he related about what Moses said to Pharaoh. He did not take exception to him in these words as He took exception to the one who said: "*God is poor,*" (3:181) and "*God is one of three.*" (5:73) (164)

16 The Fast of the Sick Person and the Traveler During the Month of Ramadan

Some say that if they fast, it takes place and they are allowed it. Some say that it is not allowed for them and that it is obligatory for them to do a number of other days. I believe that if they fast, that is not allowed them and they must fast a number of other days. However, I make a distinction between the sick person and the traveler when the fast occurs in this state in the month of Ramadan. (165)

As for the sick person, the fast is voluntary for him and he has a good action which is not obligatory for him. Even if he makes it obligatory for himself, it is still not obligatory for him. As for the traveler, his fast while he is traveling in the month of Ramadan or at any other time is not a good action. If it is not a good action, he is like the one who does the opposite of good action. Its opposite is outrage, but that is not what I am saying. I deny that he is engaged in a good action in that action in that state. God knows best. (166)

16.1. The Seeker (*salik*) Is the One Who Is Traveling During the Month of Ramadan

The seeker or wayfarer (*salik*) is the one who is traveling through the stations by the divine names. The divine name Ramadan does not rule him by the obligatory or non-obligatory fast. This is why the Prophet said: "Fasting in a journey is not part of piety." The name Ramadan demands it since its rule is in effect until the end of the month of its power. The journey rules him by moving which is lack of constancy in one state. Therefore the authority of the divine name Ramadan is invalidated in respect of the fasting traveller. Whoever says that it is allowed, makes his journey cut through the day of the month and makes the name Ramadan rule him. Therefore he combines fasting and journey. (167)

As for the rule of his movement called travel, he is moving from fasting to breaking it and from breaking it to fast, and so the rule of Ramadan does not leave him. This is why it is prescribed to fast and to get up. Continuous fasting is allowed in it although he moves from night to day and from day to night, and the authority of Ramadan is applied to it. This

is why the traveler is allowed to fast Ramadan. (168)

16.2. Sickness Is the Opposite of Health and Health Is Desired of the One Who Fasts

The sick person does not have the same principle as the traveler in the interpretation. Scholars agree that if the sick person fasts Ramadan while he is sick, that is allowed. The traveler is not like that with them, so their proof by the verse is weak. Its interpretation is that sickness is the opposite of health, and it is health which is desired from the fast. Two opposites are not joined together, and therefore fasting and sickness are not valid. We take note of it in Ramadan rather than any other time because it is obligatory since God has made it obligatory. The one who made it obligatory is the One who removed it from the sick person. It is not valid to render obligatory from God what is not obligatory from God since it is not obligatory. (169)

17 If the Position Is That the Sick Person and the Traveler Can Fast in Ramadan, Is It Better for Them to Fast or to Break the Fast?

Some say that it is better to break the fast and some say that it is better to fast. Some say that he can choose and that neither of them is better than the other. (170)

17.1. There is No Rivalry Between the Divine Names Since They are Names of God

Whoever thinks that the fast has no like and that it is an attribute of God says that it is better to fast. Whoever considers that it is worship and so it is an attribute of abasement and need and suited to the servant, says that it is better to break the fast, especially in the case of the traveler and the sick person. They need strength, whose source is normally breaking the fast. Therefore breaking it is better. Whoever considers that the fast is from the divine name The Originator (*al-Fatir*) and says that there is no rivalry or preference among the divine names since they are the names of God, says that neither of the names is better than the other because the one who breaks the fast (*fitr*) is under the authority of *al-Fatir* and the person fasting is under the authority of The High of Rank, the authority of The Withholder, and the authority of the name Ramadan. This is the school of the realized ones. He raises the noble, and the noblest and the low. The noble which is opposite it is from the world which designates all that is other-than-God. (171)

18 Whether the Journey in Which the Traveler is Allowed to Break the Fast Is Defined or Not

Some say that he breaks the fast in the journey in which the prayer is shortened. That is based on their disagreement in this question. Some say that he breaks the fast in all that has the name 'journey' applied to it. That is my position. (172)

18.1. 'Allah' is the Comprehensive Name and the Desired Goal

Travelers are those who journey to God. That is the Comprehensive Name. It is the desired end. The divine names in the path to it are like the stages of the travelers and the stages of the moon which are measured by the journey of the moon in the path until the end of its goal. The least of the journey is moving from one name to another name. If he finds God in the first step of his journey, his principle is according to that. He is called a traveler. In our opinion, its maximum has no end or limit by the words of the Prophet in his supplication: "O God! I ask Thee by every name with which Thou hast named Thyself or taught to any of Thy creation or kept to Thyself in the knowledge of Thy unseen." This is the interpretation of the one who says that he breaks the fast in whatever has the name "journey" applied to it. (173)

18.3. Whether or Not Uniqueness or One Has Authority in Numbers

The interpretation of the one who says that there is an amount in that is according to what he limits. Some consider that it is three in that. He is like the one who says that oneness or the one has no authority in numbers. Numbers come from two and up. Here the journey is to the name God. The journey to Him is only by Him. The first that he meets inasmuch as He is traveling to Him in uniqueness which is three is the first of individuals. This is the limited journey. The interpretation of the limit of the scholars in shortening the prayer is contained in the book on obligatory prayer. (174)

19 The Illness Which Permits One to Break the Fast

Some say that the illness is one which will result in hardship and harm from the fast. Some say that it is the overpowering illness. Some say that it is the least of can be called "illness." That is my position, and it is the school of Rabia ibn Abd al-Rahman. (175)

19.1. The Disciple (*murid*) Experiences Hardship, Fatigue and Striving

The disciple (*murid*) experiences hardship. He experiences fatigue and striving. This is why it is prescribed for us: *"Thee alone we pray for help."* (1:5) God said: *"And pray for help with patience and formal prayer."* (2:45) The name, The Strong, is specified it in respect of it. This illness demands that he break the fast. (176)

19.2. The Human Being Must By Necessity Have Inclination

As for those who interpret illness as inclination, so that inclination is that which has the name "illness" applied to this, this is the school of Muhammad ibn Abd al-Jabbar, the author of *al-Mawaqif* and one of the people of God as I reckon. The human being must have inclination by necessity. He is between the Real and creation and between truths in respect of the divine names. Each side calls him to itself, and so he must incline either from it or to it by it or by himself according to his state, especially the people of the path of God. In their permitted actions, they are in fact in the state of what is recommended or what is obligatory. They do not have a purely permitted action at all. You do not find any of the People of God who has both scales of his balance level. The human being is the tongue of the balance. He must incline to the side where God calls him. (177)

This is the interpretation of the one who says that the fast is broken in whatever has the name "illness" applied to it. God is with the sick person as stated in the established divine tradition. Do you not see that he seeks refuge in Him and mentions Him often, no matter what religion or religion he has? By necessity, the sick person must incline to Him. That is clearly apparent to you when he seeks to be rescued from what he is in. It is a principle of nature that when man is touched by harm, he seeks

what will remove it from him. That is only God. God said: *"And when harm afflicts you upon the sea, those that you call to besides Him go astray."* (17:67) Even if he is ignorant of the way to Him, he is not ignorant of the necessity. That is his state by direct experience (*dhawq*). We take the aim into consideration, and it is the goal. (178)

19.3. Actions Which Are Attributed to the Servant

As for the one who considers the overpowering illness, that refers to the actions which are attributed to the servant. That is inclining away from God in actions which they are His. The one in harmony and the one in opposition incline by them to the servant. It is the same whether he inclines by power, creation, or acquisition. This is the sensory inclination of the divine law. It is their words: "Our Lord, we have accepted what Thou hast revealed." They ascribed bringing belief in existence to themselves. God said of them: *"They have accepted God"* to confirm the validity of the actions they attributed to themselves by this relationship. This is the inclination of the divine law which is in the position of the illness. It is overpowering inclination since it comes between God and creation. (179)

20 When One Who Fasts Breaks the Fast and When He Abstains

Some say that he breaks the fast on the day he leaves on a journey. Some say that he does not break it on that day. The scholars recommend that the one who knows that he will enter a city on that day should enter it fasting. If he enters it not fasting, they do not oblige any expiation (*kaffara*) for it. (180)

20.1. When a Wayfarer Leaves the Jurisdiction of One Divine Name for That of Another Divine Name in His Journey

When, in his journey, the wayfarer leaves the jurisdiction of one divine name for that of another divine name which summons him to reach it, the jurisdiction of the name is not the one he left or the one he will reach. He is under the authority of the name by which he travels. It is with him wherever he is. God said: *"He is with you wherever you have been."* (57:4) If that name demands the fast for him, he is under the authority of the attribute of the fast. If it demands breaking the fast for him, he is under the authority of breaking the fast. If he knows that on that day—which is his breath—he will arrive under the authority of the name to which he is summoned that he desires to alight there, he is under the principle of that name in fast-breaking or fasting. I do not single out any particular state for him because states vary. Nothing is held against him wherever he is in that. Success is from God. (181)

21 When a Traveler Enters the City to Which He Is Traveling After Part of the Day Has Passed

Scholars disagree about the one with this state. Some say that he continues not to fast. Others say that he abstains from eating. It is the same with a menstruating women who becomes pure—she abstains from eating. (182)

21.1. Wayfaring and Joy at Obtaining the Goal

He has a goal in his wayfaring which he reaches. Does his joy at what he has reached veil him from thankfulness to the One who made him reach it? If it veils him, then what rules him changes and he observes the principle of abstaining from it. If that does not veil him when he arrives, he is occupied with observing The One Who Made him arrive. He does not leave His authority and continues in the attribute which he had during his journey. He worships with the worship of thankfulness, not the worship of obligation by that name. (183)

21.2. Forbidden Truthfulness and Forbidden Lying

That is also the case with a menstruating woman. That is the lying of the self. It is provided with truthfulness, so it is purified of the lying which is menstruation. Menstruation is a reason for breaking the fast. Does it continue with the attribute of not fasting by the prescribed lying in mending that with distance, lying in war, and a man's lying to his wife, or does it cling to what is true in the praiseworthy, obligatory and recommended? Forbidden truthfulness is like slander and backbiting is like forbidden lying. Wrong action is connected to both of them equally as well as the veil. It is like the one who talks about what he did with his wife in bed. He is telling the truth, and it is one of the great wrong actions. It is like that with what he mentioned of slander and backbiting. (184)

22 Whether Someone Who Fasts Part of Ramadan Is Allowed to Start His Journey and Then Not Fast On It

Scholars disagree about the one who is like this. Some say that he is allowed to do so, and that is the majority. Some say that he is not allowed to break the fast. This statement is related from Suwayd ibn Uqala and others. (185)

22.1. Every Divine Name Contains All of the Names

All of the People of God and us hold that every divine name contains all of the names. This is why every divine name is described by all the divine names since it contains all of them by its meaning and because every divine name has a proof of the essence as it has a proof of the meaning particular to it. Since the matter is as we have mentioned, then no matter what divine name rules you, in that rule the meaning of another divine name will appear to you whose authority in that Name is more glorious than it and clearer than the name which you have at the moment. Therefore he begins to travel to it. (186)

22.2. The One Who Is Subject to the Change of States Is Subject to the Authority of the Name Whose Power Controls Him

Some of us say that he moves to the name in which that meaning appeared to him. Some of us say that he moves to the name whose meaning appeared to him in containment. It is more glorious and more complete. When a person is strong in the disposal of states he can choose. If he is ruled by states, he is under the rule of the state of the name whose power controls him. (187)

23 Someone Who Faints and the Madman

The religious scholars agree that it is obligatory for the one who faints. They disagree about the madman. Some say that it is obligatory for him to make it up. Some say that it is not obligatory for him to make it up, and that is my position. I have the same opinion about the one who faints. They disagree about whether faints and madness invalidate the fast. Some say that it invalidates it and some say that it does not invalidate it. Some people make a distinction between fainting before or after dawn. Some people say that if he faints after most of the day has passed, it is allowed. If he faints at the beginning of the day, then he has to make it up. (188)

23.1. Fainting Is a State of Annihilation. Insanity Is a State of Mad Love

Fainting is a state of annihilation. Insanity is a state of mad love. Both of the people who are like this are not responsible and so they do not have to make it up since in our opinion, making something up is basically inconceivable in the Path. Each time has an overwhelming experience which overcomes his heart particular to it. The time which he is in does not have the authority of the time which has already passed. Whatever moment has passed, its state has also passed. We are not in it so as to be under its authority. That which has not come has no authority in us. (189)

23.2. The Present Moment Has No News of What Was or What Will Be

If they said that part of the judgment of the present moment which is now might be making up what he should have done at the first moment, we say to him that he is performing then since this is the time of performing what you call "making up." If you mean this by it, then it is uncontested in the path. You have called one who is making something up while the present moment has no information about what has passed or what will come. It exists between two ends of non-existence. It has no knowledge of the past or what it brought or what the person missed in it. (190)

23.3. The Resemblance of the Present to the Past Is in Form, Not Reality

What the past moment brought might be like what the present moment brings in form, but not in reality. It is as the afternoon obligatory prayer at the present moment resembles the noon obligatory prayer which was in the past. It resembles it in all its states so that it is as if it were that. It is known that the judgment of the afternoon is not that of noon. If we had seen someone who performed the prayers at their proper times and it so happened that he forgot noon or slept through it until the time of afternoon came, and we saw him praying the four cycles of noon at that time, we would then suppose that he was praying afternoon because of the great resemblance between them. Nonetheless, this one is not that one. (191)

24 The Description of Making Up For Someone Who Breaks the Fast in Ramadan

Some scholars oblige succession in making up as it is in performing it. Some do not oblige that. Some of them say you can choose. Some recommend it. Most say that it is not obligatory. (192)

When the moment of the obligation arrives which has a wide time, the first name seeks performance from the obligated person. When the obligated person does not do it and delays the action until the end of the time, another name meets him. Then when he performs that action, the obligated person is making it up in relation to the first name. If he had performed it at the beginning of the time, he would have been termed "performing" it without any doubt or misgiving. He is performing it in relationship to the other name. (193)

When the traveling person fasting or the one who is ill breaks the fast, he is obliged to fast a number of other days outside of Ramadan. It is an obligation which has a wide moment from the second day of Shawwal until the end of his life or until Shaban of that year. The first name meets him on the second day of Shawwal. If he fasts it, he is "performing" without any doubt or misgiving. If he delays it until another time, he is performing by one aspect and making it up by one aspect. There is no doubt that he is performing when he does that in succession at the beginning of its time. If he does not do it in succession, he is making it up. (194)

24.1. All Phenomenal Being Is In the Grasp of the Divine Names

Whoever considers the shortness of hope and is ignorant of the term, makes it obligatory. Whoever considers that the time is wide allows for choice. Whoever considers caution, recommends it. Each of these states has a divine name whose authority is not exceeded. Phenomenal being is in the control of the divine names. They dispose of it by two means—according to their realities and according to the predisposition of phenomenal beings for them. There must be the two matters for the one with two eyes. The attributes of the self which belong to the names and other than the names are not transformed, so understand that and realize it! You will be happy, God willing. (195)

25 The One Who Puts Off Making Up Ramadan Until the Next Ramadan Comes

Scholars disagree about the one like this. One group says that he must make it up and do expiation (*kaffara*). Another says that he only has to make it up and does not do expiation. That is my view. (196)

25.1. Stations Have Many Different Aspects

It concerns the stations which have many different aspects. The wayfarer may be heedless about their principle in a certain aspect of what they are connected to. For example, there is a scrupulousness. It has judgment in many directions—like food, drink, clothes, taking, listening, running, touching and smell. Umar ibn al-Khattab was brought some musk from the booty before it had been divided to inspect it. He held his nose so that he would not obtain any of its scent rather than the Muslims before it had been divided. He was asked about that and said: "There is benefit from this by its smell." It is like that with scrupulousness in the names and relationships. (197)

25.2. The Human Being Is Taken to Task for Heedlessness In the Sufi Path

When a wayfarer misses a certain connection like this station and moves to another station while something of the authority of this station from which he moved remains with him, then he must use it in another moment by the state which demands that in food or whatever he remembers that he missed before that. Some of us say that he must do expiation, and its expiation consists of repentance from what occurred of laxity and asking forgiveness. Some of us say that he does not have to do expiation. He did not do it deliberately and he did not intend disrespect. That is an excuse by interpretation in the question of heedlessness. According to some of them, the human being is punished in this path for heedlessness, and this is why expiation is obliged for him by the one who obliges it. Some think that he is not punished for heedlessness and he does not oblige expiation from him. (198)

25.3. The Sufi Pardons the One Who Is Bad to Him. Indeed He is Good to Him.

All agree that he must make it up. Its form is that when someone obtains something forbidden for him to receive, he obtains it in reputation, property and bodily effect, like injury or something else. He can be excused for it in what he obtains of that. He is excused and acts well and is not punished for every wrong action from someone else towards him from when scrupulousness would make him not do that. This is the form of making it up. Then he investigates all the aspects connected to that station as much as possible so that he will not leave out any of it. Reflect on this question. It is among the most beneficial questions in the path of God. (199)

26 Someone Who Dies and Still Owes Some Fasting

Some say that his relative fasts for him. Some say that no one fasts for anyone else. There is some dispute among the people who say this. Some say that he feeds people for him, and some people say that his relative neither feeds for him or fasts unless he leaves a will to that effect. Some people say that he fasts, and if he cannot do it, then he feeds people. Some people make a distinction between the vow and the obligatory fast and say that the relative fasts for the vow and does not fast for the obligatory fast. (200)

26.1. The Disciple Has Teaching From the Shaykh

God Almighty said: *"God is Protector of the ones who believe."* (3:68) He said: *"The Prophet is closer to ones who believe than their own souls."* (33:6) The teacher of the disciple is the shaykh. He is his family and he has specified a certain invocation for him so that he might obtain a particular state and a particular station, and then he dies before he obtains it. Some of us think that since the shaykh is his guardian and death has come between him and that station—and had he obtained it, he would have had the divine stage which the master of that station deserves—then the shaykh should perform the action which will lead to that station representing the disciple who has died. When he has done it in full, then he calls that dead person by what is like him in his imagination in form which he had and he dresses that form in that business and asks God to make that endure with him. Then the self of that dead person obtains that station in its most complete aspects as a favor and grant from God. "God has overflowing favor." (201)

26.2. Ibn Arabi and His Shaykh, Abu Yaqub al-Kumi

This is the school of our shaykh, Abu Yaqub Yusuf ibn Yakhlaf al-Kumi. He was the only one of our shaykhs who disciplined me. I benefited from him in discipline and he benefited from me in his ecstasies. He was a master and a disciple, and I was the same for him. People wondered at that and none of them recognized the reason for that. That was in 586 AH. My opening had come before my discipline, which is a very

dangerous station. God let me obtain discipline at the hand of that Shaykh, may God repay him with good! (202)

26.3. No One Stands for Anyone Else in Acton

Some of the People of God say that no one stands for anyone else in action. Rather, he seeks it for him by his spiritual strength (*himma*) and supplication. There is general agreement on that. The first one very rarely occurs. This is the interpretation of the one who says that no one fasts for anyone else and the interpretation of the one who says that his guardian fasts for him. There is the one who says that there is no feeding or fasting unless he leaves a will to that effect. This is when the disciple is dying and says to the shaykh: "Give me some of your spiritual strength and give me a portion of your action. Perhaps God will give me what I hope for." If the disciple does this, it is bad behavior with the Shaykh since he seeks to use him for himself and suspects that the Shaykh will forget the disciple. (203)

26.4. The Shaykh Should Not Forget the People of This Time

The basis in that is that is a man asked the Messenger of God to ask his Lord to ask for the Garden for him. The Messenger of God told him: "Help me against yourself with a lot of prostration." By this, he told him about acting for himself and about his bad manners with him. The path demands that the Shaykh should not forget the people of this time, so then what is the situation with his disciple who is devoted to his service? It is part of the chivalry (*futuwwah*) of the people of the people of this path and their recognition of the selves that when the Day of Rising comes and their rank with God is manifested for them, the people who harmed them here in this world will fear them. On the Day of Rising, the first for whom they intercede will be those who harmed them before the punishment. This is what Abu Yazid al-Bistami said. It is our position. (204)

26.5. Ibn Arabi and His Intercession on the Day of Rising

Those who were good to them (the Friends of God) will have enough in their good behavior. They will intercede for themselves with their good behavior by the good which they sent ahead in respect of this wali. *"Is the recompense for kindness other than kindness?"* (55:60) "Whoever pardons and overlooks, his reward is up to God." That is for those who forgive people. The Friend of God does not forget the one who recognizes the Shaykh. If he does not recognize the Shaykh, he asks God to forgive and pardon the one who hears him mentioned and then curses him and blames him, or praises him well. I have tasted this from myself, and my

Lord gave it to me, may God be praised! He promised me intercession on the Day of Rising for the one I saw, who I recognized and who did not recognize. He singled out this witnessing for me so that I saw it with my eyes in sound tasting and I had no doubts about it. (205)

26.6. Ibn Arabi With His Shaykh, Abu Ishaq ibn Tarif in Algeciras

This is also the position of our Shaykh, Abu Ishaq ibn Tarif. He was one of the greatest I met. One day I was with this Shaykh at his home in Algeciras in 589 AH. I was listening and he said to me: "My brother! By God, I only see people in respect to me as Friends of God from the last of them who recognizes me." I asked him: "What do you mean by that, Abu Ishaq?" He replied: "The people who hear me either say good about me or they say the opposite of that. Whoever says good about me and praises me, only describes me by his attribute. If it had not been that he was worthy and the place for that attribute, he would not have described me with it. In my opinion, this one is one of the Friends of God. As for the one who speaks evil of me, he is a Friend of God in my opinion. God has acquainted him with my state. He has insight and unveiling. He sees by the light of God, so I think that he is a Friend of God. Therefore, my brother, I only see the Friends of God." (206)

He told me this because of what we were discussing in regard to a man among the people of Ceuta who used to oppose this shaykh with the opposite of what he encountered from him. This is the extent of the excellence of his belief. There are shaykhs who charge it against them and they are punished for their heedlessness. He died being punished for an act of heedlessness which we mentioned in the *Durra al-fakhira*. (207)

26.7. Interpretation of the One Who Makes a Distinction Between the Vow and the Obligatory Vow

As for the one who distinguishes between the vow and the obligatory fast, God makes the vow obligatory for him because he has made it obligatory. God simply made the prescribed fast which is Ramadan obligatory for him without any effort on the part of the servant. When the servant has effort in making the vow obligatory, his guardian fasts for him because it is part of the obligation of a servant. A servant like him represents him in that until the obligation is fulfilled. The servant has no action in making the prescribed fast obligatory. The One who made it obligatory for him is the One who made him die. If He had left him, he would have fasted. The killer must pay the blood money. God says about the one who emigrated for God and then death overtook him: *"Surely his com-*

pensation will fall on God." (4:100) The one who makes a distinction has understanding of the self and sharp vision. He knows the realities. His knowledge is like that in the interpretation. (208)

27 What Is Demanded of a Pregnant or Nursing Woman When She Breaks the Fast

Some people say that they feed people and do not have to make it up, and that is my position. It is the text of the Quran, and in my opinion, the verse is specific and is not abrogated in respect of the pregnant woman and the nursing woman, the old man and the very aged. Some say that they only make it up and do not have to feed people. Some say that they both make it up and feed people. Some say that the pregnant woman makes it up and does not feed, and the nursing woman makes it up and feeds. Feeding consists of a mudd every day, or scooping up a handful and feeding as man does it. (209)

27.1. The Right of God and the Right of Others

The pregnant one is the one who is owned by the state. The nursing woman is the one who strives for the make of someone else. Each of them is charged with one of the rights of God. Whoever thinks that the debt comes before the bequest, puts the right of others before the right of God for the one in need. It is the rule of the moment. Whoever puts the right of God before the right of others and sees that the Prophet said that it is better to fulfill the right of God, and sees that God put the bequest before the debt in the Quran in the verse of inheritance, puts the right of God first. This is my position. God Almighty said: *"This is after any bequest which they bequeath or any debt."* (4:12) (210)

I think that if the right of the creditors is not fulfilled, what remains owing to them in the property of the deceased is paid to them by the ruler from purifying alms in the treasury. They are one of the eight categories. The one with a debt has a matter which returns to him in his debt. The bequest is not like that. That is what there is no doubt must be put first with the just person. (211)

27.2. The One With the State Is Not Acting for One of the Rights of God

As for the nursing woman, even if it is for another, that right of the other is one of the rights of God since God laid down that it be fulfilled. The one with the state is not acting for one of the rights of God because

he is not responsible in the moment of the state. The nursing woman is like the one who strives for the right of another. That is a right of God, so he is doing something that was laid down for him. After this clarification and exposition, we leave you to yourselves to look into the one who must make it up and feed people, or either of the two we mentioned. (212)

28 The Very Old and Aged

Scholars agree that if they cannot fast, they do not do it. They disagree about whether they do or do not feed people when they break the fast. Some people say that they feed and some people say that they do not feed. I say that they do not have to feed, although it is recommended for them to do so. I say that feeding is prescribed if one has the capacity to fast. If he does not have that capacity, then the obligation is removed from him in that. There is no feeding in the divine law for the one who is like this and lacks that capacity. God only obligates a self to its capacity and He did not obligate that it feed. If He had made it obligatory in spite of the lack of power, we would not turn from it and it would be our position. (213)

28.1. The One Who Sees That He Has No Power

Whoever sees that he has no power, like those who are like us, or that the in-time power has no effect in bringing the object of power into existence and sees that the fast belongs to God, has the principle of the fast and feeding dropped from him. God said: *"And it is He who feeds and He who is never fed."* (6:14) He said to verify His close friend Abraham, *"And it is He, He Who feeds me."* (26:79) He confirmed him and did not refute him. Feeding is a substitute for an obligation which he is capable of performing. It is not an obligation itself. There is no substitute, so there is no feeding. (214)

Mode of invocation (*hajjir*) of the master of this station is "There is no strength except by God." He has no way into "Thee alone we pray for help" and he has no part in the *nun* of "we do" (*nafalu*) and the *alif* of "I do" (*afalu*). Among these four extra letters (pronouns). He has the *ta* from the highest by the pronoun of the second person and the *ya* from the lowest by the pronoun of he-ness (third person). Know that! Success is from God. (215)

29 The One Who Deliberately Has Sexual Intercourse in Ramadan

They agree that he is only obliged to make it up because expiation in that is not firm by the state since the Prophet did not command that he fast when he does not free servants or feed. That must be since he is healthy. If he is ill, he is told: "When you are in good health, then fast." Some people say that he only owes expiation and does not have to make it up. I say that he does not have to make it up and that expiation is recommended for him if he is able to do that. God has the best knowledge of His judgment in that. (216)

29.1. The Absolute Slave

Two powers join together to bring a possible into existence from a possible in what is related to the servant in that in the action from every one whose intellect does not reach recognition of that, by freeing a servant from bondage either absolutely or with limitation. If he frees him from bondage absolutely, he puts himself in a state where God is his source in his faculties and limbs by which he is distinct from other types in form and definition. When he is in his state and this is his description, then he is master and servanthood absolutely leaves him because here servanthood has departed since the thing is not the servant of itself. Is it it? Abu Yazid said in the realization of this station in indication: "I am God! There is no god but Me, so worship Me!" God revealed this to Moses. It is an address which is general to all creation. (217)

29.2. The Limited Slave

If the servant is limited, it is that he frees himself from the bondage of phenomenal being, so he is free from other, the servant of God. It is impossible for our servanthood to God to be removed and to be free because it is an essential attribute. It is impossible for us to be freed in this state, not in the first state. He told us about that when He said: *"Say: I take refuge with the Lord of humanity, King of humanity!"* (114:1-2) He called it kingdom to make the name "King" (*malik*) valid for Him. He did not say: "King of the world." He also said from the door of realization and allu-

sion: "*Say: I seek refuge with the Lord of humanity, the King of humanity.*" It is part of making things precise since he called them "humanity" and did not call them by a name which would demand that they have a right related to themselves by Him by the name King. By way of allusion, it is an active participle from forgetfulness, made definite by the *alif-lam* (definite article) because he has forgotten that God is his hearing, sight and all his faculties since He is all light. (218)

29.3. In His Essence, God is Light and In His Servant "Light-like"

That is the station in which the Messenger of God asked his Lord to establish himself always. He said: "Make me light." One of the names of God is Light. He is Light by the established Tradition: "I saw Him as a light." Some transmitters misread it and say: "A light, I saw Him," and put an incredible meaning in this misreading. It is since he makes the servant light so he sees God in him and from him. Then He is only luminous. He is light in His essence, and luminous in the servant, so understand what we have stated. (219)

29.4. The Thingness of Affirmation and Taking the Covenant

Since the forgetful does not remember this state and is heedless of it, God addresses him in order to remind him of it in the Quran by whose recitation we worship so that they might reflect on its verses and that those with inner cores might remember what they forgot. This shows you that they had previous knowledge of the thingness of constancy and making the contract. (220)

29.5. Feeding in the Expiation and Taking On the Divine Name, The Reviver

As for feeding in expiation, food is a reason for the preservation of life for the one who obtains it. When he is eating, he is described by the quality of the name, The Reviver, of what he made die by doing an act of worship which has no like. When he did it, he was described by the one who makes die because he did that intentionally. Therefore, he is ordered to feed in order to manifest the opposite name which is The Reviver, so understand! (221)

29.6. Fasting Two Months and the Course of the Servant Through the Divine Stages

As for the fast of two months in expiation, one month among the peo-

ple of Muhammad designates the complete passage of the moon through the determined stages. That is the passage of the self through the divine stages. He travels in the month by himself in order to establish the lordness of his Creator over him in himself. In the other month, he travels by his Lord. He is his foot by which he walks since God is all of his limbs and faculties. It is by his faculties that he crosses these stages. God is the source of his faculties, so he crosses them by his Lord, not by himself. (222)

29.7. "I OWE SOME OF THE FAST."

As for what this doer said to the Messenger of God when he ordered him to fast in expiation, that is, to be described by the attribute of God since the fast is His, he said: "I owe some of the fast." The Messenger of God laughed. His laughter is a sign of the lightness of the business. He knew that God had made him speak and he knew that what that speaker meant by that, even if the Bedouin himself was ignorant of it. When he said to him: "Do expiation by fasting," it is as if he were telling him, "Be the Real." It happened that he said: "I have some of the Real. Since I am the Real, the obligation falls from me." God is not obligated. When God made me go on, He put me down in servanthood and therefore demanded expiation of me and it is the veil, that is, you do not remember that you rebelled against Me by Me. (223)

29.8. "THERE IS NO ONE BETWEEN THE TWO *HARRAS* POORER THAN ME."

This is why he said to the Prophet: "Shall I give it to one poorer than me? There is no one between the two *harras* poorer than me." He ascribed complete poverty to him because he returns to servanthood from mastery. Therefore his abasement and poverty is immense. The poor has no pain in his poverty like the pain that the rich man has when he becomes poor. His pain is more intense and his regret is greater. He is like the one who gives himself up as a prisoner when he was free. He experiences the pain of bondage since he came into it from freedom.

> Whoever was property and becomes a king receives ruin
> and dies eradicated.

The basic servant and deep-rooted soul does not experience that. This is why he said: "There is no one between the two *harras* poorer than me." God made him say that since he was unaware that it was in harmony with what He made him say when he said: "I owe some of the fast." (224)

29.9. The Wisdom of God When He Makes These Realities Flow on the Tongue of His Slaves

Look at the wisdom of God when He makes these realities flow in His servants where they are not aware. In reality, it is He that is speaking, not them. This is the principle of expiation for the one who does this. Praise be to God! This contains all the statements which we mentioned regarding that. It would be like repetition even though its mention would contain more benefits than what we mentioned because of the different relationships. This is enough interpretation in this question. (225)

30 Someone Who Eats and Drinks Deliberately

Some people say that he must make it up and that he owes the expiation which is obliged for sexual intercourse. Others say that he does not owe any expiation. I say that he does not make it up and does not owe expiation. He can never make it up. However, he should do a lot of voluntary fasting so that its obligatory part will be completed by the voluntary. In our position about obligations limited by time, when their time goes and it is deliberate, it can never be made up. He should do a lot of the voluntary which conforms to it, except for the obligatory pilgrimage even though it is connected to a moment. However, that is once in a lifetime except for the one who speaks of the capacity. When he goes on the obligatory pilgrimage, he is then performing it, although he may be rebellious in delaying it when he was able to perform it. (226)

30.1. Eating Is Nourishment to Perpetuate the Eater

Eating and drinking give him nourishment. Therefore by this reason food and drink give him life because his life is derived, as his existence is derived in order to distinguish the possible obligatory by other from the obligatory by itself. The fast belongs to God, not to the servant. Therefore he does not have to make it up and he does not owe expiation. (227)

30.2. Interpretation of the One Who Says It Should Be Made Up (*qada*) and One Who Says There Is Expiation (*kaffara*)

The one who says that there is expiation demands that his station be veiled. His judgment in it is the same as a person who has intercourse in the interpretation. The one who says that he must make it up only says that he makes it up since he is other as it is a basic obligation as is the fast of Ramadan and so he makes it up by returning to the one to whom the fast belongs. The fast belongs to the servant who belongs to God, as someone lends something to someone else. The fulfilling—making up of that debt is to return it to the one who deserves it even though the benefit of it does not revert to him. The servant fasts having borrowed that because he does not possess richness, free of any reliance. The fast is richness, free of any reliance. It belongs to God, so know that. (228)

31 Someone Who Has Sexual Intercourse Having Forgotten That He is Fasting

It is said that he does not have to make it up and does not owe expiation. It is said that he must make it up and does not have to give expiation. It is said that he must both make it up and give expiation. (229)

31.1. Interpretation of the Position That There Is No Making Up the Fast or Expiation

This comes from divine jealousy since the servant is described by what belongs to God, even if it is prescribed. This is the fast. God made him forget that he was fasting, so He puts him in a station and a state which invalidates the fast. This is to make it clear to him that only God is described by this reality, and it is out of divine jealousy lest he apply to himself any sort of partnership. Since the servant does not intend that and the respect of the obligated is not destroyed by it, expiation and the end to make it up fall away from him. I have informed you about the meaning of sexual intercourse concerning the one who has intercourse deliberately. (230)

31.2. Interpretation of the Position that There Is No Making Up the Fast But Not Expiation

Whoever says that he must make it up and does not have to give expiation, says that he sees that free, self-reliance is His and does not belong to himself in the state in which he is established. He is described by it and not described by it. It is like His words: "*And thou hast not thrown when thou hast thrown but God threw.*" (8:17) He both negated and affirmed. (231)

31.3. Interpretation of the Position That There Are Both Making Up the Fast and Expiation

Whoever says that he must make it up and give expiation, says that forgetfulness is non-action. The fast is non-action. The non-action of non-action is the existence of the opposite of non-action, as the non-existence of non-existence is existence. Whoever has this state is not established in the non-action which is the fast. Therefore, he has not obeyed his obliga-

tion. There is no difference between him and the one who does it deliberately. This is why he must both make it up and give expiation. We have already given the interpretation of that. The Tradition about the desert Arab does not say whether he remembered his fast when he had intercourse with his wife or whether he did not remember. The Messenger of God did not ask him whether or not he had remembered that he was fasting, especially in the interpretation. The path demands punishment for forgetfulness since it is a path of presence and forgetfulness is alien to it. (232)

32 Whether Forms of Expiation Have an Order As It Is Necessary (dhihar) or Whether There Is a Choice

He told him to free, and then he told him to fast, and then he told him to feed. He did not know whether he, peace be upon him, meant that order or not. It is said that it is in that order. The first is freeing, and if he does not find that, the he must fast. If he cannot fast, then he must feed people. It is said that it is based on choice. Some of them recommend feeding more than freeing and fasting. It is conceivable that some of these categories might dominate others according to the state of the responsible person or the intent of the Lawgiver. (233)

32.1. The Goal of the Punishments (*hudud*) Is a Deterrent

Some think that he means to make it difficult, and that expiation is a punishment. If the one who does it is rich or has property, then he is told to fast. It is harder for him and more of a deterrent. The goal of the punishments (*hudud*) and punishments in general is to act as a deterrent. If he is in a middle state and spending is harder for him than fasting, he is order to free and to feed. If the fast is difficult for him, he is ordered to fast. (234)

32.2. The One Who Thinks That Removal of Constraint Must Be Put First

Some think that what must be put first is that which will remove oppression. God said: He *"has not made for you in your way of life any impediment."* (22:78) That which He is obliged in expiation is what is easiest for him. I state in respect of legal opinions, even though I would not act by it in respect to myself unless it transpired that I was incapable. God only obliges a self to its capacity and He brings it. *"So truly with hardship, ease."* (94:5) That is what He did. He said: *"So truly with hardship, ease, truly with hardship, ease"* (94:5-6) He mentioned two eases with one hardship. God does not maintain ease in the religion and removal of hardship. A religious scholar (*mufti*) may give a legal opinion contrary to that. (235)

32.3. There Is No Text From God or His Messenger Stating That Punishments (*hudud*) Are a Deterrent

There is no text from God or His Messenger stating that the punishments (*hudud*) were set up as an deterrent. Intellectual reflection demands that. A person may be right or wrong in that assumption, especially when we see that the *hadd* is light in the most harmful crime in the world. If impediment had been intended, it would have had the most severe punishment. Some of the greatest wrong actions do not have any hadd prescribed in them, especially when the divine law demands that certain punishments for major wrong actions are only undertaken at the request of a person. If he fails to make a charge, then it does not occur. The injury is by dropping the *hadd* in the like of it as when the guardian of the murdered person forgives. Then the Imam cannot kill the murderer. Such instances are lightening and removal of punishment. Therefore the statement of the one says that the punishments are set up as an impediment is weak. (236)

32.4. The Reason Why Punishments (*hudud*) Were Established

Had we begun, we would have spoken about the reason the *hudud* were set up and why they fall away in places, are light in places, and are severe in places and in that we would have shown immense secrets because they vary in the different states in which they are prescribed. That would require lengthy discussion and there are various problems in it like the thief and the murderer. Destruction of life is greater than the destruction of property. When the relative of the slain person pardons, then the killer is not killed. When the owner of the stolen property forgives or that very property is found in the possession of the thief and it is returned to its owner, in spite of this, his hand must be cut off in every case. The judge cannot forgo that. From this, you recognize that the right of God in things is greater than the right of the creature in them as opposed to what the religious scholars believe. The Prophet said: "It is better to fulfill God's due." (237)

32.5. Following the Order With Expiation Is Better Than Choice

Following the order in expiation is better than choice. Wisdom demands order and God is The Wise. Choice is better in some things than order when wisdom demands that. The servant who follows the order is a compelled servant, which resembles worship which is obligatory, while the servant who has choice is a servant by choice, which resembles voluntary worship, even though it still has a whiff of the servanthood of

compulsion. There is great disparity between the height of rank between voluntary worship and obligatory worship in respect of divine nearness. God has situated divine nearness in the obligatory rather than the voluntary, although He loves that more. This is why He put obligatory parts in the voluntary and commanded us not to make our actions void. Even if it is a voluntary action, it places compulsory servanthood before servanthood of choice, because the manifestation of the power of lordness in it is more glorious and its proof of it is greater. (238)

33 Expiation For the Woman If She Obeys Her Husband When He Desires to Have Intercourse With Her

Some say that she must give expiation. Some say that she does not have to give expiation, and that is my opinion. In the Tradition about the desert Arab, the Prophet did not mention the woman nor did he direct his attention to her and did not ask about that. We should not prescribe what God did not give us permission to prescribe. (239)

33.1. The Soul Will Accept Either Depravity or God-consciousness (*taqwa*) By Its Essence

The soul will accept depravity and piety by its essence. So by its essence, it is under the rule of "other." It cannot separate itself from domination and so it has no punishment. It is the intellect and passion which dominate it. The intellect summons it to rescue while passion calls it to the fire. Whoever thinks that it has no control in that to which it is summoned, says that it does not have to give expiation. Whoever says that the soul can choose and even though each of them rules it, that control only appears when it accepts it since it can either refuse or accept that to which it is summoned. When it has a preference, it is repaid. If it is good, it has good. If it is evil, it has evil, and so it is said that it must give expiation. (240)

34 Someone Who Repeats That Which Breaks the Fast Repeating Expiation

It is said that if someone has intercourse and then gives expiation and then has intercourse again in the same day, he must give another expiation. It is said that whoever has intercourse several times in the same day only has to give one expiation. They also disagree about the one who has intercourse in a day in Ramadan and does not give expiation until he has had intercourse again on the same day. Some people say that he owes expiation for each day and some say that he only owes one expiation as long as he has not give expiation for the first act. (241)

I say that he owes one expiation because it is only prescribed for the observation of Ramadan in a state of fasting, not for observation of the fast since had he broken the fast while making it up, he would not have to give expiation. Had this expiation been like the expiation of the divorce where the husband says: "You are as the back of my mother," he would be obliged to do another expiation when he gives expiation for the first act. When it is obliged after it takes place, this is why we say that it is binding on him when intercourse occurs after he has give expiation for the first act, whether that is many times or just once. (242)

34.1. One Spirit Can Manage Several Bodies Through a Miracle

One spirit can manage several bodies when it has the power to do that. In this world, that is a miracle for the Friend of God, and in the world to come, the formation of the human being accords him that. Qadib al-Ban had this power as did Dhu al-Nun al-Misri. (243)

34.2. One Spirit Manages All the Members of the Body

That is similar to the way as one spirit manages all the members of the body—hand, foot, hearing, sight, and so on. As the self is punished for the actions of the limbs, so it is with the many bodies which one spirit manages. That one spirit is answerable for whatever they do. Whatever this body does is like what the other body does, and so the punishment which is obliged for the action of one of the bodies is obliged for the action of the other, even if it is it is similar to it. (244)

34.3. What Is Demanded of One Spirit for the Repetition of the Action by Many Similar Bodies

The schools are divided in this definition about what is demanded of the one spirit for the repetition of the action by many similar bodies at different times for the one who has intercourse in Ramadan, so know that! (245)

35 Whether He Is Obliged to Feed When It Is Easier Although It Is Difficult at the Time of the Obligation

Some say that he does not owe anything, and that is what I say. Some say that he gives expiation when it is easier. (246)

35.1. The One With Knowledge and Gnosis and the One With Unveiling and Witnessing

The one stripped of actions in unveiling and witnessing is in hardship. He has nothing, so nothing is demanded of him. If he is veiled from seeing that while he affirms it by way of knowledge after witnessing like the one who imagines the sensation after it has reached him by the senses, then the judgments of the divine law are obligatory for him without any doubt and the judgment is not prevented in respect of him by the existence of knowledge. It is prevented by the existence of witnessing. He sees that God makes him move and keeps him still. It is like this if his station is higher than this which is when God is his hearing and sight in unveiling and witnessing. (247)

Some of us say that he is in the same position as the one with knowledge and God has made it obligatory for himself and it is not included under the definition of the obligation by that. Some of us connect it to seeing these actions from Him as we already said: so he is not obliged by the judgment as he is obliged there. Sometimes the name "The Real" is applied to this servant and sometimes the name "servant" is applied to him although these states are different. In each of these ranks, he is held by the judgment from one aspect and free of it from one aspect. (248)

36 The One Who Does Something in His Fast Which Is a Subject of Dispute Like Cupping, On Making Oneself Vomit, and Swallowing Pebbles, and the Traveler Who Invalidates the Fast at the Beginning of the Day on Which He Will Depart According to the One Who Thinks That He Should Not Invalidate the Fast

There is disagreement among those who oblige that the fast is invalidated on account these and similar actions. Some people say that the person must make it up. Some people say that he must make it up and give expiation. It is like that with everyone who disagrees. I say that as far as what we mentioned, he must make it up if he makes himself vomit, based on a tradition, and we have already interpreted what we mentioned of these actions. As for the one who invalidates the fast on a day in which he is allowed to invalidate the fast, like a woman who invalidates the fast before she menstruates and then menstruates on that day, a sick person who invalidates the fast before becoming ill, and a traveller who invalidates the fast before travelling, and then they travel or become sick that same day, we say that they have to make it up but do not have to give expiation. (249)

We demand that they do make it up because of the menstruation, illness or journey. As for the judgment regarding the wrong action, it is the judgment of the one who breaks the fast deliberately. Had it been that she had not menstruated, or he did not become ill, or did not go on the journey, they could never make up that day and should do a lot of voluntary fasting. In spite of this, their affair is left to God because they have invalidated the fast on a day when they are allowed to invalidate it with God. As for the outward, we do not say that. (250)

36.1. Unveiling and Receiving Information of the Unseen

The action has a whiff of the unveiling which selves have and information from the unseen inasmuch from where is unaware. The reason is that it comes from the world of the unseen. If the bodily organism is its

mother, then the divine spirit is its father. It becomes acquainted with it from behind a fine veil. Had the one who does this entered the path of God, unveiling would have come to him quickly because of his predisposition and worthiness for that. The like of this is not called accidental since we do not consider it valid that anything be accidental. The business belongs to God and God does not make anything happen by accident. He makes it happen from sound knowledge, will, and the unseen decree and fate. Whatever is in His knowledge must be. (251)

36.2. The Connection of the Divine Law Judgment to the One With Unveiling

What remains is whether it is connected to the one who manifests the like of this divine action or not. We think that wrong action is connected to him, even if he has sound knowledge that it is a day in which he is allowed to invalidate the fast and the reason it is not equivocal. It is not prescribed that he invalidate the fast when the state is unclear by which such a person is called menstruating, traveling or ill outwardly. This is the school of the realized people among the people of God. It is our position in the like of this question, although God judges the one who does this. If He wills, He forgives him, and if He wills, He punishes with favor and justice. This is provided that he is someone whose state is that he has been taught the wrong actions which will occur from him by unveiling and witnessing. Part of his knowledge of what is decreed for him is that he knows that he will not be punished for that with God. If he does not know that, then he does not set out to do it and has no action towards that as long as he does not know that God observes the outward judgment in general, so he prepares for God's decree to be carried out. In our opinion, this does not occur at all, even if it is conceivable intellectually. (252)

36.3. God's Conversation with Iblis

Iblis was asked, "Why did you refuse to prostrate?" He said: "My Lord, had You willed that I prostrate, I would have prostrated." He said to him: "When did you know that I did not will that you prostrate—before or after opposition and refusal?" He replied: "O Lord, I knew it after the refusal." He said: "I will punish you for that." (253)

36.4. The Servants of God Who Are Informed by God About the Acts of Rebellion Which He has Decreed for Them Are Allowed to Do

Know that there are servants of God who are informed by God about the acts of rebellion which He has decreed for them. They hasten to these

acts out of the intensity of their modesty before God so that they can then hasten to repentance. Then it will be behind them and they will have rest from the darkness of seeing it. When they turn in repentance, they see that it becomes good action according to what there is. Such a person does not have his stage with God lessened. When that happens from this sort of people, it does not destroy divine respect. It is to carry out fate and the decree in regard to them. It is His words: *". . . that God may forgive thee what was former of thy impiety and what would come later."* (48:2) Forgiveness has preceded the occurrence of the wrong action. (254)

This sign might mean that the protected individual is veiled from wrong action. Wrong actions seek him and do not reach him so that no wrong action at all occurs from him. He is veiled from it or he is veiled from punishment so that it is not attached to him. Punishment looks at the place of the wrong action. God veils whomever He wills among His servants by His forgiveness so that he does not have punishment and being taken to task for it. The first is more complete. Forgiveness has preceded the event of the wrong action, be it action or non-action, so that only good action occurs which he sees and finds excellent. (255)

36.5. The Servants of God Who Only Do What They Are Allowed to Do

There are some servants of God who only do what they are allowed to do in the heart of the matter in respect to this particular person. This is the nearest one among the people of God. It is established in the divine law that God says to the servant in a particular state: "Do what you like. I have forgiven you." This is the permissible, and whoever does what is permissible is not punished by God for it. Even though it is outwardly rebellion among the common people, in respect of this person it is not rebellion. (256)

This is how it is with God with the acts of rebellion of the People of the House. The Prophet said about the people of Badr, "What do you know? Perhaps God will inform the people of Badr and say: 'Do what you like, I have forgiven you.'" It says in the established Tradition: "The servant does a wrong action and says: 'O Lord, forgive me!' God says: 'My servant has done a wrong action and he knows that he has a Lord who forgives wrong action and punishes for wrong action.' Then he reverts and does a wrong action until He says in the third or fourth time: 'Do what you like, I have forgiven you.'" Therefore the language of wrong action is not applied to him with God. If we have no knowledge of the one who is like this and this is his judgment with God that we recognize that does not detract from his station with God. (257)

36.6. The Judgment of the Divine Law Is Organized According to States

Whoever has this state does only what he is allowed to do in action or non-action. Judgement is organized by states. The state of the people of unveiling is based on the variety of their states. It is not the state of the one from whose state he is veiled. Whoever makes them equal has exceeded in his judgment. Do you not see that carrion is not forbidden at all to the one who is compelled by necessity when he is forced to it whole carrion is not lawful at all for the one who is not compelled to it? This is the outward divine law and the rules of the divine law are based on states. When we have no knowledge of his state, we must have good opinion of him even while we find no way to do that. (258)

37 Someone Who Deliberately Breaks the Fast When He Is Making Up Ramadan

Most scholars say that he does not owe any expiation —and I say that—and must make it up. Some of them say that he must make up two days. The one who says this has a very fine and hidden point which leads him to make that statement. This is the fast that he had the right to choose to make it up on that day and he chose it make it up, began, and then broke the fast. If it had been voluntary, we would have obliged him to begin to make up that day. This is one day, and the other day is the day of Ramadan which he owes. This statement is not limited in the view of the one who says this. Qatada said that he owes expiation and must make it up as well. (259)

37.1. Whoever Sees the Divine Name Ramadan While Making It Up

Whoever sees the divine name Ramadan while he is making it up is subject to the judgment regarding performing it and the judgment of someone who deliberately breaks the fast in Ramadan has already been discussed as well as the dispute regarding it. He acts according to his opinion. He acts this way in it and in its interpretation. (260)

37.2. Whoever Does Not See the Divine Name Particular to the Month

Whoever does not see the divine name particular to the month in which the making up takes place nor the month of Ramadan nor the name Ramadan, but rather sees the name which demands that he abstain does not owe expiation. It is for the one who believes that expiation is done in the month of Ramadan. It is enough that He says: "a number of other days." He called them "other," so they are not the days of Ramadan. They are indefinite days of fasting, whatever day he likes. It is only called a day when it is complete. When it is not complete for him, it is not a day of his fasting. (261)

38 The Recommended Fast

I will mention what is desirable by state, like fasting during *jihad*, and by time, like fasting on Mondays and Thursdays, Arafah, Ashura, the ten, Shaban and the like of that. I will also mention what is specific in itself without being limited to a particular day among the days of the week, like Ashura and Arafah. When it is specific to the month, we will connect it to time, and when it is not known in the days of the week, we do not limit it by time. Part of it is what occurs in days limited by months, like the white days and fasting three days in every month. Part of it is what is general like fasting whatever day he likes, and part of it is what is limited to timing like the fast of David which is to fast every other day, and whatever occurs in this manner. (263)

As for fasting the day of Arafah at Arafah, there is dispute about it. It is recommended at any other place than at Arafah unless he in each instance he is giving expiation for the year before it and the year after it. As for fasting the six days of Shawwal, it is recommended. There is dispute about its actual time in Shawwal and whether these days are consecutive. There is also a rare disagreement in it and that is that the first day of the six occurs in Shawwal, while the rest of the days are in any of the days of the entire year. (264)

39 Fasting in the Way of God

Muslim transmitted it in his *Sahih* from Abu Said al-Khudri that the Messenger of God said: "There is no servant who fasts one day in the way of God, but that God puts seventy years between his face and the fire for that day." He mentioned the fast of the servants, not the fast of the free. The servants are few by state, but all of them are servants by creed. The fast is a divine likeness, and this is why He denied it to the servant when He said: "The fast is Mine." The servants only have hunger from the fast. Disconnection in the fast belongs to God and hunger belongs to the servant. (265)

39.1. When the Slave Stands in the Station of Divine Likeness

Then the servant has been established in the likeness to the divinity designated by taking on the character of the name in the attribute of force and dominance to the opponent who is the enemy. This is why He put the fast in *jihad* because outwardly the "way" here is *jihad*. We recognize this by the proximity of the state, not by the phrase. We take it by the expression, not by custom. This is the view of the People of God regarding the Names—they take account of what God has limited and what He has made absolute. These are discussed according to what He brings. He brought the expression in the definite in "way" and then He made it definite in relationship to God Almighty. (266)

39.2. God Is the Name Which Gathers Together All of the Realities of All of the Names

God is the name which gathers together all of the realities of all of the names. All of them have a particular goodness and a way to it. Whatever type of goodness the servant is in, he is in the way of goodness, and it is the way of God. This is why He used the gathering name so that it is universal as the indefinite is also universal, that is, it is not specific. Similarly, we make the one day indefinite and do not make it definite so that all of that will be wide for the servants in nearness to God. Then He made the seventy years indefinite and brought distinguishing. Distinguishing is only indefinite and He did not specify one time. We do not know whether the seventy years are from the days of the Lord, *the days of the one with the*

ascents (70:3), *the days of the one of the stages of the moon* (36:39), *the days of the planets* (81:15, lit. the slinkers, the runners, the sinkers), the days of the greater movement, or the days that we know. The matter is obscure. This is why the indefinite is the same which is contained in the context of the Tradition. (267)

39.3. The Path of Realization in Looking at the Word of God and Those Who Interpret It

It is like that which His word, "His Countenance." It is obscure whether it is His face which is His essence or the face as it is commonly understood. It is like that when He says, "*from the fire*." He used the definite article. Does He mean the ordinary fire or the Next Abode which contains the fire because he may have an action which demands that he enter that Abode and yet the fire will no touch him? In reality, there is none of us *but that he will come to it* (16:71). It is the way to the Garden. In meaning, it is only that the *sirat* lies over it in the world to come, and in this world it is surrounded by disliked things. I have told you about the degree of realization in respect of the words of God and the words of the one who interprets from God as a sent Messenger or an inspired Friend of God. (268)

40 Pregnant Women and Nursing Women Have a Choice Between Fasting and Not Fasting In Ramadan When They Are Capable of Fasting

It is like the obligatory from one aspect, and that is when she chooses to fast. Before choice, it has the principle of the allowed action which she can choose to do or not to do. Therefore, it is also like the voluntary action. It is better to perform what is recommended than to not do it. This is why He says about it: "*. . . that you formally fast is better for you.*" (2:184) Muslim related that Salama ibn al-Akwa said: "At the beginning of the time with the Messenger of God during Ramadan, whoever wished would fast and whoever wished would not fast and would redeem himself by feeding a poor person. This was until this verse was sent down: "*So whoever of you bears witness to the month, then formal fasting.*" (2:185) Some of them say that it is abrogation, and some say that it is specific. The latter is our position. The judgment of the verse remains for pregnant and nursing women when they fear for their child. God called it voluntary and said: "*And whoever volunteers good, it is better for him.*" (2:184) He made good indefinite, so it includes both feeding and fasting. (269)

Al-Bukhari mentioned from Ibn Abbas about the words of God: "*And for those who cannot fast is a redemption of food for the needy.*" (2:184) Ibn Abbas said: "It is not abrogated. It is for the old man and the old woman." Abu Dawud said from Ibn Abbas: "It is affirmed for pregnant and nursing women." Al-Daraqutni said that Ibn Abbas said in regard to this: "Each day he feeds a poor person with half a sa of wheat." (270)

40.1. When God Gave Choice to the Servant, He Made Him Bewildered

Know that when God gave choice to the servant, He made him bewildered. His reality is servanthood which has no freedom of action except by the principle of compulsion and force. Choice is an attribute of the master. The master was put his servant in a position of choice in order to try and test him to see whether he will remain with his servanthood or will choose and act like his master. In this meaning, he is compelled in his choice even though it comes from the command of his master. Therefore

he has not left his servanthood and he is not like his Lord in the choice that God has obliged. (271)

Some servants are confused and do not know what is preferable for the servants. Some say: "My Lord says: *'Not for them had there been a choice'*" (28:68), and that is negative. I will remain with the denial. I will not leave my servanthood for the blink of an eye." Some say: "My Lord says: *'Not for them had there been a choice'*" from their essences. I have allowed them to choose and I have chosen that for them. I have made its place specific." Part of its place is the choice that has come in this sign between fasting and not fasting, and some of the expiations. (272)

40.2. The Reward for Acts of Expiation In Which There Is Choice is Doubled

Then He told the servants that fasting is better for them when they choose it, and by that He made it clear to them what is preferable so that they prefer fasting to not fasting. This is part of His compassion to them since He removed bewilderment from them in the choice by this amount of preference. Nonetheless, testing accompanies it because God Almighty did not make it obligatory for him to do what He preferred for him. Rather, the human being still has choice directly before him. That is why he does not commit a wrong action by invalidating the fast. So whoever fasts it has performed the obligation. It was specifically prescribed for him to do one of the two. When the one responsible, who is the servant, designates it, then the obligatory nature which it contains is designated, even though in its basis he can choose in it and so it resembles the voluntary fast. Therefore when the servant who has this state fasts it, he has both the reward of the obligatory and the reward of the voluntary and the reward of hardship. So it is a greater and more abundant reward than that which is comes from performing the obligatory rather than the voluntary. It is like that with the reward for the expiation in which there is choice. They contain the reward of the obligatory and the reward of the voluntary. This is part of the generosity of God in making people responsible. (273)

41 Making the Intention to Fast the Night Before For the Obligatory and Recommended Fast

Al-Nasai transmitted from Hafsa, Umm al-Muminin, that the Prophet said: "Whoever does not intend his fast from the night, has no fast." The fast is written for him when he intends it from the beginning of the night, or the middle of it or the end. So the person fasting vary in the reward according to the intention in the night. That supports continuous fasting. It is as if it were written for him in connecting his day to the first part of the night, and it is written for him in connecting the last part of his night to his day. The Messenger of God, may God bless him and grant him peace, said: "Whoever fasts continuously, should continue until dawn. Continuous fasting and pre-dawn meal will come in this book. (274)

41.1. In Fact the Truth Is Unseen in the Seen and the Seen in the Unseen

This Tradition, that is, the one who fasts continuously, contains indications of the encouragement to eat the pre-dawn meal. In *wisal*, the night is also the place for fasting and the place for breaking the fast. So fasting at night is based on choice as is the case with the voluntary fast in the day. Fasting belongs to God at both times. If the person fasting continues, then at whatever time it is, the name "person fasting" is applied to him. The fast belongs to God, and at night it is more direct because it has a greater connection to the unseen. The Real—glory be to Him—is unseen and hidden from us in respect of our promise to see Him. That is since His actions and effects are witnessed by us. (275)

However, the Real, in reality, remains Unseen in witnessing. Similarly, fasting is unseen in witnessing since it is non-action and non-action is not seen. It has to do with meaning and so it is witnessed. When he intends it at any time he intends it in the night, he must eat after the intention so that the intention is sound with the commencement. All that is fasted in the night is in the position of the voluntary fast until dawn rises. Then at that time, the judgment becomes that of the obligatory fast,

and so he combines the voluntary and the obligatory, and therefore he has the reward for both of them. (276)

41.2. In the Fast the Servant Draws Near to His Master by His Quality

Since the fast belongs to God and He desires that the servant draw near to God Almighty by entering into it and being described by it, it is more proper to intend it from the beginning of the first third of the night to the end of the first third, or the middle of it. God reveals Himself in Self-disclosure at that time when He descends to the lowest heaven. So the servant can draw near him with His attribute, which is fasting. Fasting only belongs to God, although the servant is described by it and that which the servant is described by is not. Then fasting belongs to God. So in this place, it is like the hospitality meal when the Real descends to him and stays with him. (277)

41.3. Repayment from the Prophet Is For the One Who Fasts Without Intermediary

Since fasting is like this, as we mentioned, God takes charge of repaying it with His I-ness. He did not designate that for anything else. Fasting is from the servant for God without intermediary, and so the reward from God to the person fasting is without intermediary. Whoever meets his Master with what He deserves, the Master's reception of this action he does is more complete because the Master appears in this place in a beneficial manifestation. So He Himself receives him and does not entrust His make of honor to anyone else. God is Rich above need of all beings. (278)

42 The Time When the One Who Fasts Breaks the Fast

Muslim transmitted that Abdullah ibn Abi Awfa said: "We were with the Messenger of God on a journey in the month of Ramadan. When the sun set, he said: 'O so-and-so! Alight and prepare us *sawiq*.' He said: 'Messenger of God, you still have daylight.' He said: 'Alight and prepare us *sawiq*.'" He said: "He dismounted and prepared the *sawiq* and brought it to him and the Prophet drank it and then said: 'When the sun sets over there and night comes from over there, then the one who is fasting breaks the fast." It is the same whether he eats or does not eat. The divine law reports that he breaks the fast, that is, that is not the time for the fast. At sunset, the name *al-Fatir* takes charge of him. (279)

42.1. The Advance of Night Is the Manifestation of the Ruler of the Unseen

The advance of night is the manifestation of the Ruler of the Unseen. There is no manifestation in the unseen. Therefore it comes to veil what the sun of the reality uncovered of jealousy due to the lack of respect of those who were unveiled when the saw some of the waymarks of God and His sacred things. [cf. 22:23 and 22:30] The eye perceived that which, if it had reflected on any of it, it would not have fulfilled that which divine respect for it demands. Since respect on their part is little, the night veiled it out of jealousy. Therefore it entered into the darkness of the night. (280)

42.2. The Knowledge of Lights and the Knowledge of the Mysteries

However, when man enters into the unseen and is described by it, he perceives what it contains of the knowledges of lights, not the knowledges of secrets. The knowledges of lights is every knowledge which is connected to the benefits of all phenomenal beings. It is just as when the night comes, by its coming, the lights of the planets appear, and God appointed them so that we could be guided by them in the darkness on land and sea. (cf. 6:98) They are the knowledge of *ihsan* and the knowledge of life. The knowledges of the secrets are hidden from the eyes of the

lookers. It is the unseen of the unseen. According to this, the unseen becomes what is perceived and it contains what is not perceived. (281)

42.3. It Is More Fitting for the One Who Fasts to Hasten to Break the Fast When the Sun Sets

When the Prophet said: "The person fasting has broken the fast," then it is more fitting for the person fasting to hasten to break the fast when the sun sets after the evening obligatory prayer. It is more fitting because God made the evening obligatory prayer the odd cycle prayer of the day obligatory prayers, and so it must be performed with the quality which it has in the day, which is abstaining from food and drink. It is recommended that when he finishes the obligatory prayer, he then begin the fast-breaking, whether it be with a drink or a date, before the supererogatory prayers. The one who does that remains in good. Muslim transmitted from Sahl ibn Sad that the Messenger of God said: "People will remain in good as long as they hasten to break the fast." So he called eating and drinking breaking the fast although he said that he broke the fast with the coming of night and the setting of the sun. Eating therefore combines the fast-breakings: the one by action and the other by judgment (282)

42.4. The Muhammadan Station and Yusufi Station

Whoever speaks according to what is understood, thinks that whe. he does not break the fast by eating, then the good is removed from him which would have come to him by eating had he eaten quickly. When he delays it, he does not obtain that good which hastening would give him. So he is deprived and loses in his transaction. Then he misses the joy which the person fasting has when he breaks his fast, that is, he misses its taste and its sweetness. It is the pleasure of emerging from compulsion to choice, and from containment to release, and from constriction to expansion. It is the Muhammadan Station. (283)

42.5. Remaining in Confinement Is a Yusufi Station

The messenger came to Joseph (Yusuf) from the Aziz (of Egypt) to bring him out of prison and Joseph said: *"Return to thy master and ask him: What of the ladies?"* (12:50) So he did not leave and chose to remain in prison until the messenger returned to him with the answer. If it was in accordance with his entry into prison, he entered it by love and wanted to keep company with that state. Those are His words: *"O my Lord! Prison is more beloved to me than what they call me to."* (12:33) So relative love is not real love. The Messenger of God said: "May God have mercy on Joseph!

If it had been me, I would have responded to the summoner." He said: "I would have hastened to leave prison because his station gives expansiveness. God sent him as a mercy. The one who is a mercy cannot bear restriction. This is why we say that the pleasure of the opportunity of the person fasting breaking the fast is a Muhammadan station and not a Yusufi one. (284)

42.6. The Prayer Is the Right of God and Breaking the Fast Is the Right of the Servant

We say that he hurried to perform the obligatory prayer and then he breaks the fast after evening and before any extra prayers. That is based on the action of the Messenger of God. We put it before fast-breaking because, even though the obligatory prayer belongs to the servant, it is the right of God while fast-breaking is the right of his self. The Messenger of God said to the person whose mother had died while owing fasting and he wanted to make it up for her: "Do you think that if she had a debt, you would pay it?" He said: "Yes." He said: "The right of God is more proper to be settled." So he put the right of God first and made it more fitting to be settled than the right of the creature. (285)

Muslim mentioned that Abu Atiyya said: "Masruq and I went to visit Ayisha and we said: 'O Umm al-Muminin! There are two of the Companions of Muhammad. One of them hastens to break the fast and hastens to the obligatory prayer, while the other delays breaking the obligatory fast and delays the obligatory prayer.' She said: 'Which of them hastens to break the fast and hastens to the obligatory prayer?' We said: 'Abdullah ibn Masud.' She said: 'That is like what the Messenger of God used to do.'" (286)

42.7. The Messenger Is the Good Model

Since God made him, may God bless him and grant him peace, a model, he should be imitated. God Almighty said: *"Surely in the Messenger of God there has been for you a good, fair example."* (33:21) He used to break the fast by opening his intestines with fresh or dry dates, or a few sips of water before he prayed the evening obligatory prayer and then after the prayer he would eat what was decreed for him. Abu Dawud said in his *Sunan* from Anas ibn Malik that the Messenger of God used to break the fast with fresh dates before he prayed. If there were no fresh dates, then with dry dates. If there were no dry dates, then with a few sips of water. He put fresh dates first because they have a more recent compact with their Lord than dry dates. It is like what he did in the rain when it came down. He exposed himself to it and removed part of his garment

so that the rain would strike him. He was asked about doing that and he, may God bless him and grant him peace, said: "It has a recent contract with its Lord." (287)

43 Fasting the Middle (*sirr*) of the Month

Know that it is fasting a day for which a command has come from the Prophet. We related by means of Abu Dawud from Abdullah ibn al-Ala from al-Mughira ibn Qurra who said: "Muawiya stood up among the people at Dayr Mushihal (?) which was at the gate of Homs. He said: 'O people! We saw the new moon on such-and-such a day, and I am going to fast. Whoever wishes to do it, should it.'" He said: "Malik ibn Hubayra al-Sabali went to him and said: 'Muawiya, is it something that you heard from the Muhammad or something from your own opinion?' He said: 'I heard it from the Messenger of God. He said: "Fast the first day and its middle." (288)

43.1. Fasting the Middle of the Day and the Station of the Hidden Pious Saints (awliya)

Know that the secret is the opposite of the famous and it is by that the month is called "month." It is becoming apparent, distinct and the Muslims having concern for it as well as the people who deal with the passage of the planets. So there is encouragement to past in the secret and in the public. Know that the *sirr* of the month is the time when the moon is in the grip of the sun, under its rays. It is like that with the servant when he is established in one of the places of witnessing of proximity which the eyes of phenomenal beings seek, but do not see. That is the station of the hidden innocents who are not distinguished among the common in this world, since they have realized the attribute of their master since He made not appointed a way to see Him in this abode so as to realize the claims of phenomenal being in the divine rank. (289)

They say: "We must not appear except by the manifestation of our Master and that will be in the world to come when it will be said: *"Whose is the dominion this Day?"* (40:16) So no one should be so bold as to lay claim to it. It is there that this class will appear. God has hidden ones among His servants and the specially chosen ones whom He has surrounded with His preservation. Since they resemble their Master in this attribute of veiling and lack of manifestation, they must fast the *sirr* of the month. Fasting is a *samadiyya* attribute and so they are described by the attribute of the Real in this coming near, as they are described by it in the

publicness of the obligatory fast, like the fast of Ramadan. He it appears there with His name, Ramadan and named it "month" to veil Him. (290)

43.2. Secret Fasting and Open Fasting

So the common person says: "I fasted Ramadan" and the gnostic says, "the month of Ramadan" openly. God says to them: "Any of you who are present for the month," and it is the announcement of Ramadan and its beginning, so all except the traveller should fast it. The traveller is travelling to it so that he will witness it and thus he is not in the state of witnessing in the moment of his journey. The sick person inclines away from the truth because the sickness of the self is the inclination of the self to phenomenal being and thus he does not witness the month. Menstruation is the lying of the self and that it why it is harm in the place, and is incompatible with the purity demanded for nearness, which is truthfulness. It has come in the sound report that when the servant tells a lie, the angel goes thirty miles away from him because of the foul smell which comes from him. "Thirty" is used which is the completion of the number of the lunar month which is concealed in the days of the sun. So the menstruating woman is far from witnessing the month because of what we mentioned. (291)

43.3. The Divine Manifestation in the Form of Perfection

God—glory be to Him!—does not bring His servant near except to bestow on him and give to him and then He brings it forth to people little by little so as not to dazzle them by the brilliance of the light of what He gave him because of the weakness of the eyes of their inner sight. It is a mercy to the common people. So it continues to appear to them little by little, so that knowledge of God which He gave him in the state of that last night of the month will only appear according to what He knows will not dazzle them until their inner eyes become habituated to it and it appears to them in the form of perfect gifts by the divine robe of honor. It is His words: "*Whoever obeys the Messenger has surely obeyed God.*" (4:80) So that is in the position of the moon on the night of the full moon. So it is the moon which is obtained for him on the last night of the month in the presence of the unseen from his inward. The night of the full moon in the last night from the sun is in the face of the one who looks at the sun when he is opposite it. The outwardly manifest has no light in it. In the nights of the full moon, the matter is reversed, and so the manifestation is by the name, the Manifest. (292)

43.4. How God Acts with His Command Servants

It is like that with the action of God with the common people from

whom He is completely veiled, like the last night of the moon which they do not perceive. So He said: *"There is not like Him anything"* as a mercy to them, so they do not experience in their minds or in the classes of their states that which would dazzle them. So He brought a secret in the mercy of veiling this sign. This is the end of the descent of the Real to His servants in the station of mercy to them, and then He brings them on little by little by "like."*And He is The Hearing, The Seeing"* and *"Say: He is God, One, God the Eternal,"* and His words: *"Knows he not that God sees?"* (96:14) until the lights of the inner eyes are strengthened by gnosis of God and they are ascribed to it little by little until it is manifested to them in Self-disclosure in complete pure (*nazila*) gnosis. If the Self-disclosure had been given them at the beginning of their state, they would have been destroyed immediately. So God the Mighty said: *"He is with you wherever you have been."* (57:4) They accepted it and were not averse to it and forgot the state of: *"There is not like Him anything."* Their going on in that station is by complete despair due to the removal of the relationship from all aspects. (293)

43.5. The Family of the Dead Person and the Family of the Absent Person

Do you not see that the forlornness of the family of the dead person regarding their dead is concentrated because they do not hope to meet him in this world but sorrow does not continue for them. The people of the absent person are not like that. They do not despair of meeting him, or of him writing and his news coming to them at times until the time of meeting when he arrives. So Glory be to The Wise, The Aware. *"He manages the command. He explains distinctly the signs."* (13:2) Perhaps we understand some of it and this is like the occurrence of fasting the middle day of the month. The month is an example made for the favor which is understood from God. (294)

43.7. Fasting the Middle of the Month Contains A Station of Concentrating Spiritual Strength (himma) on God

So fasting the middle of the month contains a station of concentrating spiritual strength on God so that one sees nothing but God. It is the words of the Prophet: "I have a moment which is only wide enough for my Lord" because he is in a Self-disclosure particular to Him. That is why he related it to Him, and said: "My Lord," and did not say: "God" or "the Lord." Part of what supports our statement that by the fast of the middle of the month he means the concentrating one is his encouragement and stimulation of people's desire to fast the end of Shaban and that whoever misses it should make it up. Shaban is from dispersal. This is why it is

said that He named this month Shaban, only because of the dispersal of the Arab tribes in it. Similarly God Almighty said: We *"made you into peoples and types."* (49:13) Peoples among the non-Arabs are like the tribes among the Arabs, that is, He separated you into peoples and distinguished tribe from tribe. He called death *shaab* because it is the separation between the deceased and his family. (295)

43.8. Fasting the Middle of Shaban Is More Confirmed Than Fasting the End of Other Months

So fasting the middle of Shaban is more confirmed that fasting the middle of other months because it is contains separation. Muslim transmitted from Ibn Umar that the Messenger of God said to a man: "Have you fasted any of the middle of this month?" He said: "No." The Messenger of God said: "Then when you break the fast of Ramadan, fast two days in its place. By another path, also by Muslim from Ibn Umar, is: "Have you fasted the middle of Shaban?" (296)

43.9. Gnosis of the State of the Moon and Sun

This section contains knowledges and divine secrets which ar known by the one who realizes what we have called pointed out. Th happiest of people in that are the people of interpretation among those who observe the passage of the sun and the moon in order to observe the times of acts of worship. Recognition of the stage of the moon and the sun by way of parable is one of the greatest indications of the divine knowledge which is particular to phenomenal being and sovereign assistance and the preservation for the going on of the source-forms of phenomenal beings. In that *"Truly in that is the reminder for him who had been one who has heart or gave listen by willingly having the ability to hear. He has an attentive mind"* (50:37), that is, present in what the reporter tells him. So he represents it as set up before his eyes and so it is as if he has direct witnessing of it. Thus it is a true report which was brought by a trusty truthful one. (297)

A trusty truthful one brought it,
    reporting about all that will be
In every being by every aspect,
    about every difficulty and what is easy,
Of what the hearts see in unveiling and meaning,
    and what the eyes perceive.

He brought it from the Lord of the Abode who knows what He

entrusted in it of every pleasant thing. *"And We have explained everything distinctly, with a decisive explanation."* (17:12) That is, *"so that you would know that God is Powerful over everything and that God truly is One Who Comprehends everything in His Knowledge."* (65:12)

44 The Wisdom of the People of Every Country Fasting by Their Sighting of the Moon

Muslim transmitted in his *Sahih* from Kurayb that Umm al-Fadl bint al-Harith sent him to Muawiya in Syria. He said: "I arrived in Syria and dealt with what she needed. The new moon of Ramadan arrived when I was in Syria and I saw the new moon on Friday night. Then I went to Medina at the end of the month and Abdullah ibn Abbas asked me and then mentioned the new moon. He said: "When did you see the new moon?" I said: 'We saw it on Friday night.' He said: 'Did you see it?' I said: 'Yes, and the people saw it, and fasted, and Muawiya fasted.' He said: 'We saw it Saturday night. We will continue to fast until we complete thirty days or we see it.' I said: 'Are you not content with Muawiya seeing it and fasting it?' He said: 'No. That is how the Messenger of God commanded us.'" (298)

44.1. God Does Not Oblige Anyone a Single State

So your body and your faculties are your country and your clime. Your world is your flock and you are charged with dealing with them by the power which God defined for you in His divine law. You are the shepherd who is responsible for them, and no one else. God only charges anyone according to his state and his capacity. No one is charged with the state of someone else. *"Every soul is a pledge for what it earned"* (74:38) and *"every soul will approach, disputing for itself"* (16:111) *"For every human being We have fastened his omen to his neck."* (17:13) (299)

44.2. When the New Moon of Gnosis Rises in Your Heart From the Divine Name Ramadan

When the new moon of gnosis rises in your heart from the divine name Ramadan, in that rising He has summoned you to being described by what is His. That is the fast. He commanded you to limit all your outward limbs and to limit your inward faculties. He commanded you to stand in prayer in its nights and encouraged you to do so. It is observation of His unseen. In it He appointed for you breaking the fast at the beginning of the night and He commanded you to hasten it. He appoint-

ed food at the end of it and commanded you to delay it so that in the delay it is in the position of the one who says that it is day although the sun has not risen yet. That belongs to the wisdom of realization of the name, The Last, in the night of Ramadan as you are in your day. So you are between the two ends of making lawful and making unlawful. (300)

44.3. So God Only Speaks to You by You

So God only speaks to you by you. It is like that every one who is obligated among angels, jinn and men, indeed every single creature. The state of that creature is subject to the judgment by the attribute of speech. Whether those words contains the letters of the alphabet or does not contain, it is still the source of divine speech in the world. God says on the tongue of His servant: "*God hears whoever praises Him*," while He—glory be to Him!—made you articulate it. In that respect I will mention some verses, God Almighty willing:

The Truly Real called me from my heaven
    without a letter of the alphabet.
Then He summoned me from the earth of my being
    with every letter of the alphabet.
He said to me, "All of it is My words,
    so do not turn towards other than Me.
And do not see that there is other-than-Me.
    It is the end of moving apart from each other." (301)

44.4. Every Self Is Sought From God In Itself

Since you know that every land must see the moon and that the judgment of one land is not applied to another land, you know that the business is severe and that every self is sought from God in itself, and "*no soul will give recompense for another soul at all*" (2:48), and that man's turning about in worship comes from his essence by one aspect, and from his Lord, by one aspect. No one else has any access or entry into it. That was shown to me in an visionary experience and I awoke from my sleep and my lips were reciting these verses which I had never heard before this, either from me or from anyone else. They are:

The Real said to me in my sleep,
    and that was not from my words.
At one time I call you among My servants, and another time
    I speak intimately to you in My station.
You are in two states with Me,

in the cover of protection and security.
From obligatory prayer to obligatory alms
and from obligatory alms to the obligatory fast,
From the forbidden to the permissible,
and from the permissible to the forbidden,
You are in this and that from Me,
like the maiden confined in the tent. (302)

44.5. Every Human Limb Seeks the Fast Particular To Itself

If man had known from which station God Almighty called him to fast when He said: "*O those who believe!*" when he alone is addressed in himself by this comprehensiveness and He said that in the morning every joint of you owes charity, it would have made the obligation general in the one man. Since this is in his veins, then where are you in respect to his limbs, his hearing, his sight, his tongue, his hand, his belly, his foot, his genitals and his heart which are the leaders of his outward part. Every limb is responsible for a fasting which is particular to it, in refraining from what is denied it and in which it is prohibited to act by His words: "*The fast is prescribed for you.*" (303)

44.6. Fasting Has No Like and It Belongs to the One Who Has No Like

Know that God summoned you, inasmuch as you are a believer, from the station of comprehensive wisdom so that you will grasp the details of what which He tells you to do based on knowledge of what He desires from you in this worship. So he says, "Fasting has been prescribed for you," that is, abstaining from all that is unlawful for you to do, or it is to leave that: "As it was prescribed for those before you," that is, fasting inasmuch as it is fasting. If it also means the fast of Ramadan itself, as some of them believe, before us, who are the people of the Book, added to it until it reached fifty days. That is part of what they altered. (304)

His words: "*As it was prescribed for those before you,*" who are those who previously had this judgment, and you are after them. "So that perhaps you might be Godfearing," that is, take fasting as a safeguard. The Prophet, reported to us that fasting is a protection, and the protection is a safeguard. So they did not take it as a safeguard, but only made it an act of worship. So fasting is for the Real from an aspect which contains disconnection, and from another aspect, which is not worship in respect of the servant, it is a protection and a safeguard against claiming what belongs to God, not to him. Fasting has no like, so it belongs to the One who has no like, and therefore fasting belongs to God, not to you. (305)

44.7. The Month Is Either 29 or 30 Days

Then He says: "A specific number of days." The regent in "days" is the first "prescribed" without a doubt. So we consider it to be what was prescribed for those before us, whether what was prescribed for them was one day, which is Ashura, or days were prescribed for them. That which is prescribed for us is a month, and a month is either 29 or 30 days according to what we see of the new moon. "Days" (in Arabic grammar) is from three to ten only. Then he says, "Like that He means ten days," and this is like clenching his thumb in the third time, meaning nine days, and another time he did not clench it and he also meant ten days. That is when the Almighty says "numbered days" according to the counting of the days of the month by tens so that it is sound to mention "days" in accordance with the words of God. If He had said "30 days", it would not have been has he said about the *ila* to Ayisha, "The month is 29 days," and he did not say, "like this and like this," as he said about the number of the month of Ramadan. Therefore we know that he meant to agree with God in what He mentioned in His Book. (306)

44.8. "Whoever of you is ill or on a journey"

Then He said: *"Then whoever among you has been sick or on a journey, then a period of other days."* (2:184). He also mentioned "days." By His words, "of you," He indicated those who are addressed, and they are those who believe. "Ill" means in the confinement of The Real, "or on a journey," means the people of *suluk* (wayfaring) in the Path to God in the stations and states. *Safar* (journey) comes from *isfar* (the shining of dawn) which is the manifestation because the journeyer receives that name because he is travelling from the qualities of men in it. So the station and the state shone (*asfara*) to them in this *suluk* even if the action is not theirs although they are in it. God is the One who acts with them, as God Almighty said: *"And thou hast not thrown when thou hast thrown but God threw."* (8:17) So a number of other days means in the moment of the veil. They are the other days until the time when the obligated person finds a place to accept the obligation. The like of this was already discussed in this chapter, so look there. (307)

44.9. The One Who Is Able to Fast Has a Choice Between and the *fidya* of Feeding

Then he said: *"And for those who cannot fast is a redemption of food for the needy. And whoever volunteers good, it is better for him. And that you formally fast is better for you if you had been knowing."* (2:184). He speaks of the one who is able to fast and gave us a choice between fasting and feeding.

Therefore it moved from specific obligation to non-specific obligation with the person charged with the responsibility, even if it is confined. God knows what the obligated person does of that and so He connected him to the voluntary. Both of them are not specifically obligatory, so whichever he chooses, it is voluntary on his part since he can choose one rather than the other. Then God preferred the fast which is His so that he will undertake it since the fast has no like inasmuch as it is not worship. If you were to say that feeding is also His attribute, for He is the Feeder, we say that if He had mentioned feeding without ransom, that would be the case. Since feeding is joined with ransom and is related to it, it is as if the obliged person is obliged to fast while God does not obliged anything on him in the real situational adab. However, he obliged it on himself. Whoever ends up being subject to the judgment of obligation is commanded and is subject to its authority, and so redeeming is specified: and it is feeding. So God observes the fast there and makes it better for him and it is His attribute. Do you not see that He said: "*We redeemed him with an immense sacrifice*" from death "*if you but knew.*" Here it can be with the meaning of what He says: you do not know that the fast is better than feeding if I had not taught you. It can also be in the meaning of: if you knew the best in the choice I have given you in it, so I have taught you that is, the rank of fasting and the rank of feeding. (308)

44.10. "The month of Ramadan in which the Quran was sent down"

Then He said: ". . . *the month of Ramadan.*" It is a strange and rare name in which the Quran was sent down. He says that the Quran was sent down with fasting it as a specific obligation rather than other months as a guidance, that is, We made it clear to people, and the Quran is gathering. This is why He joined you and Him in the attribute of self-reliance which is fasting. That which is contains of disconnection belongs to God. He said: "The fast is Mine." Inasmuch as it is worship, it is guidance for you, that is, We made clear to people according to their classes and the understanding with which they have been provided. So each person has a drink in this act of worship and clear signs. So each person is based on a clear sign particular to the amount he understands of what God says in that of guidance, which is divine clarification and discrimination. Your gathered-ness is first with Him in the fast and then He separates you so that you are distinct from Him by discrimination (*furqan*) and so you are you and He is He in the judgment we mentioned regarding your predisposition in what belongs to Him, which is the fast which is His by way of disconnection and yours by an act worship which has nothing like it. (309)

44.11 "Any of you who are present for the month should fast it."

So: *"Any of you who are present for the month should fast it."* He says that he should restrain himself in the month, that is, disconnect it by abasement and poverty so as to respect his joy in the fast-breaking. Whoever is ill inclines, and illness is inclination or being confined. So the ill person is in the custody of the Real. Or he is on a journey of *suluk* in the divine names in the knowledge of tasting, or travelling from Him to phenomenal beings, then a number of other days are numbered days with no more nor less than them. *"God desires things to be easy for you"* in what He desires [charges] you from kindness in imposing the responsibility. *"He does not desire things to be difficult for you."* That is what is hard for you. This statement is supported by His words: *"He has not placed on you any oppression in the religion."* So here He made "ease" definite with the *alif-lam* indicating the indefinite ease which is mentioned in *Surat al-Inshirah*, that is the ease which I desire for you. It is His words: *"Indeed with hardship comes ease."* The hardship of the sick person contains the ease of breaking the fast, and with the hardship of travelling comes the ease of breaking the fast as well. So *"when you are free"* of the illness or the journey, *"then work"* with yourself in worship, which is the fast. He said: *"complete it"* and *"strive to your Lord"* in support. Our Shaykh Abu Madyan, may God have mercy on him, used to say about this sign, in effect: *"When you are free of phenomenal beings, then set your heart to the witnessing of the Merciful and strive to your Lord always. When you enter into an act of worship, do not speak to yourself about leaving it. Say: Would that it were the final."* (310)

44.12. "You should complete the number..."

"You should complete the number of days" by seeing the new moon or by completing the thirty *"and then proclaim God's greatness"* and testify to His true greatness and give it alone to Him and do not contend with Him for it. It is only fitting for Him. Glory be to Him! So proclaim Him great above the attribute of easy and hardship. He said about bringing things back, *"it is easier for him."* He knows best what He says. So be careful about your interpretation and applying it to Him. Proclaim Him great above this according to how we have guided you, that is, your being in accord with the like of this. It is clear to you what the Almighty deserves, *"so that perhaps you might be thankful."* So He made that a blessing which demands thankfulness from us since we accept increase. Thankfulness is an attribute of the gift. *"God is One Who is Responsive, Knowing."* (2:158) and so He demands this quality from Us by this attribute of increase since He is thankful. He said: *"If you gave thanks, I will increase blessings."* (14:7)

So He informed us about what is guaranteed by thankfulness so that we increase it in action. (311)

44.13. "When My slaves ask thee about Me"

"When My servants ask thee about Me," since you are the doorkeeper, *"then truly I am near"* (2:186), because of what We made them share with us in it of thankfulness and fasting which is Mine. We commanded them to fast and We informed them that it is Ours and not theirs. So whoever wears it, wears what is particular to Us, so he is one of the people of singling out (*iklitisas*), like the people of the Quran. They are the people of God and His elite. *"I answer the call of the caller"* who has insight *"when he calls on Me."* He says: As We made you call people to God based on insight, We made the caller who calls Us (to it) based on insight that We will answer him as long as He does not say: "He has not answered me." "So let them respond to Me," that is, when I call to them to Me through obedience to Me and My worship. "I only created *jinn* and men to worship Me." So I called them to that on the tongues of My Messengers and in My revealed Books which I sent My Messengers to them with. He stressed that with the *sin*, that is, the answer, because of what He knows of our reluctance and distance from answering. "Me," that is, it is for My sake. You do not do that out of hope to obtain what I have. You would then be servants of the blessing, not My servants. They are My servants, willingly or unwillingly. They cannot redeem themselves from that from that! (312)

44.14. The Reality of Belief in God

"They should believe in Me" and believe in My answering them when they call on Me. They should believe in Me and not in themselves because if someone believes in Himself and not in God, his belief is not adequate to what it deserves. If he believes in Me and in the truth of the matter, then he gives everyone with a due his due. This is what is affirmed by all reports. Whoever believes by himself, believes in what his proof gives him. In that in which he is commanded to believe which is contrary to evidence, he vacillates between connection and disconnection. The one who believes by himself believes in part and rejects part by interpretation, not refutation. So whoever interprets, his belief is by his intellect, not by Me. Whoever claims in himself that He knows Me before than Me, does not know Me nor believe in Me. Rather, he is a servant who denies Me in what I ascribed to Myself with excellent expression. If he is questioned, he will say: "I intend incomparability." This comes from the tricks of the selves because of what they contain of might and desire for independence and to leave following. "Perhaps they might be rightly guid-

ed," that is, travel the path of right guidance as is done by those who are given success who, when they see the path of right guidance, take it as a path and it takes them to the happiness of after-time. So it is the answer of God to them when they call Him and the end of their path to that in which the selves delight of the making lawful of what was unlawful for them when they were fasting from the beginning of the day to the end of it. (313)

44.15. "ON THE NIGHT OF THE FAST IT IS LAWFUL FOR YOU,"

He said: *"On the night of the fast it is lawful for you,"* that is, the night at which your fast ends, not the night in which you become person fasting. So it is an attribute which accompanies you until the night of the festival marking the end of the month of fasting (*id al-fitr*). If the night of the fasting is related to the future, it is not the night of *id al-fitr* in it. So you are not fasting on the morning of the *id*. If you were to fast in it, you would be rebellious. This is not necessary on the first night of Ramadan. Eating and the like were lawful before that and the judgment still accompanies it. This is why We appointed for the past fast, "sexual contact with your women." He said "women" and did not say "wives" or any other word. This name contains a meaning of what is in women, which is delay (from the Arabic root). They are delayed from this judgment, which is sexual contact, in the time of the fast until night. When night comes, the judgment of delay is removed by being made lawful. It is as if He were saying, until what you have delayed of it and they delayed from your wives and what your right hands own of those with whom sexual contact is lawful. "They are a garment to you and you are a garment to them," that is, the relationship between you is sound. It is not like that which is unclear to you in your fasting when you are described with an attribute which is Mine—and that is the fast. You are not a garment for Me in My words: "The heart of My servant contains Me," and I am not a garment for you in My words: "He encompasses everything." The garment encompasses the one who wears it and veils him. (314)

44.16. "GOD KNOWS THAT YOU HAVE BEEN BETRAYING YOURSELVES."

"God knows that you have been betraying yourselves." Part of betrayal is that I testify against you when you accepted the trust since it was offered to you. I said about the one who bore it, "He was wrongdoing, rashly ignorant," wronging himself because he obliged it that of which he did not know the knowledge of God in it when he made it bear it, and ignorant of its amount and what is connected to it of censure when someone betrays in it. Since the ignorant is "blinder and more misguided on the

way," he does not know to place his foot and he does not see where to place his foot. He said: *"God knows that you have been betraying yourselves"* when He forbade you what He forbade you. *"He turned to you,"* that is, returned to you and "excused you," that is, by the little which He allowed you of the time when it becomes lawful, which is the night. He made it little since the prohibition remains against direct contact for the one who doing seclusion in a mosque in the mosques, without disagreement, and outside of the mosques, with disagreement, and for the one who fasts continuously. "Now have sexual intercourse with them," and it is the time of breaking the fast in Ramadan, "and seek what God has written for you" and seek what God has made obligatory for you so that you know it and then do it in all that He mentioned in this sign. *"Eat and drink"* a command to give what you owe to yourself of the right of food and drink: *"until you can clearly discern the white thread"* at the advance of day *"from the black thread"* which is the retreat of night, *"of dawn,"* the breaking of the light on the horizon. (315)

44.17. "Then complete the fast until nightfall"

"Then complete the fast until nightfall. But do not have sexual intercours with them while you are in retreat in the mosques." So the prohibition again intercourse remains for the one who is in this state. It is like that for eat ing and drinking for the one who intends to fast continuously. The Prophet said: "Whoever is fasting continuously, should continue until dawn which is when light and darkness mix. He means in the time in which the false dawn appears between the false dawn and the spreading true dawn. The Messenger of God and his Companions fasted continuously for two days and they saw the new moon. "These are the limits of God" at which He commanded them to stop, "so do not go near them," so you do not think beyond it. Here is a deep knowledge which is only known by the one who is given tasting out of divine concern, like al-Khidr and others. Perhaps a foot might slip after it was firm and you would taste evil. *"In this way God makes His signs clear,"* that is, His proofs *"to people"* as an indication so that they might remember by it. *"Perhaps they might be Godfearing."* They will then take those proofs as a protection against imitation and ignorance. The imitator is not based on a clear sign from his Lord, so he is not a possessor of a proof. He gave it the meaning of hopefulness because whoever is provided with a proof and reaches the proven obtains knowledge in accordance with the use of what he knows if it is one of the knowledges whose end is action. (316)

45 The Meal Before Dawn (*sahur*)

Muslim transmitted that Anas said that the Messenger of God said: "Eat the pre-dawn meal. There is blessing in it." He commanded the eating of the pre-dawn meal and encouraged it as he mentioned.

A second Tradition is in Muslim. Muslim also transmitted from Amr ibn al-As that the Messenger of God said: "The difference between our fasting and the fasting of the people of the Book lies in the eating of the pre-dawn meal."

There is a third Tradition which al-Nasai transmits from al-Irbad ibn Sariya. He said: "I heard the Messenger of God calling to the pre-dawn meal (*sahur*) in the month of Ramadan. He said: 'Come to the blessed meal.'"

There is a fourth Tradition which al-Nasai transmits from Abd Allah ibn al-Harith from a man of the Companions of the Messenger of God. He said: "I visited the Prophet while he was having the pre-dawn meal (*sahur*) and he said: 'It is a blessing which God gave you, so do not abandon it.'"

There is a fifth Tradition in Muslim and al-Bukhari which Muslim transmitted from Ibn Umar. He said: "The Messenger of God had two callers to formal prayer Bilal and Ibn Umm Maktum the blind. The Messenger of God said: 'Bilal calls the call to formal prayer while it is still night, so eat and drink until Ibn Umm Maktum calls the actual call to formal prayer.'" He said: "The time between the two calls to formal prayer was only long enough for the one to go up and the other to come down." Al-Bukhari added to that, "He would not recite the call to obligatory prayer until dawn rose," that is, Ibn Umm Maktum. Al-Bukhari transmitted it from the Tradition of Ayisha, may God be pleased with her, from the Prophet.

There is a sixth Tradition which Abu Dawud transmitted from Abu Hurayra who said that the Prophet said: "When one of you hears the call and the cup is in his hand, he should not put it down until he has finished what he needs of it."

There is a seventh Tradition which al-Nasai transmitted from Asim ibn Dharr who said: "We said to Hudhayfa, 'At what time did you have pre-dawn meal with the Messenger of God?' He said: 'It was day

although the sun had not risen."

There is an eighth Tradition which Muslim transmits from Anas who said: "I had the pre-dawn meal with the Messenger of God and then we stood up for the formal prayer." I said: "How much was between them?" He replied: "Enough to recite fifty verses."

There is a ninth Tradition which Muslim transmits from Samura ibn Jundub who said that the Messenger of God said: "Do not be deluded from your pre-dawn meal by the call to formal prayer of Bilal nor by the whiteness of the false dawn on the horizon. It is like that until the dawn spreads like that." Hammad related it with his hand like this, that is, open. (317)

45.1. "This knowledge of ours is defined by the Book and the Sunna."

I mentioned these Traditions about the pre-dawn meal in order to make the one who hears our words about the pre-dawn meal stop at them so that he knows that we derived what we believe in the interpretation from what the Prophet indicated in word and action, because the master of this Group, Abu 'l-Qasim al-Junayd, said: "This knowledge of ours is defined by the Book and the *Sunna*." He said: "If we take our knowledge directly from God, we did not take it from books or from the words of people, and God did not teach us a knowledge which is contrary to what the Prophets, the blessings of God be upon them, brought from God of what I mentioned of reports nor what God sent down in a Book. But with us it is as God reports about His servant Khidr, *"that He gave him mercy directly from Him and taught Him a knowledge directly from Him."* (18:65) This is the divinely given knowledge which is the fruit of piety and acting according to the Book and the *sunna*. If the People of the Book had acted according of what was sent down to them and established the Torah and the Gospel, *"they would have eaten from above them"* indicates this station, that is, the knowledge of direct giving, *"and from under their feet"* (5:66), indicating the knowledge of acquisition, which is the knowledge which the people of piety of this community obtain. It is the knowledge of acquisition since it is the result of action, which is piety. (318)

45.2. Pre-dawn Meal (*sahur*) Is Derived From *sahar*, Which Is the Mixture of Light and Darkness

So know that the pre-dawn meal is derived from dawn (*sahar*), which is the mixture of light and darkness, meaning the time of eating the pre-dawn meal. So it has an aspect of day and an aspect of night. From the aspect which is day. it is called a meal and so the judgment of the day dominates in it over the judgment of night, as is done in fast-

breaking. He hastens it and so the day is also predominant in it over the night by the existence of the traces of the sun. Thus in it eating occurs before the disappearance of the traces and indications of the day. The day has retreated because the reality of the day is from the rising of the first edge of the sun until the setting of the last edge of the sun, and it disappears with the disappearance of the orb of the sun. However, in the divine law, the rising of the first dawn does not prevent eating, and there is disagreement about the second dawn. The place of agreement is the red dawn and what is before that is not *sahar* (dawn). It is night. After it is day. (319)

45.3. The Doubt Has One Aspect Which Faces the Truth and One Aspect Which Faces the False

It is like that with the quality of the doubt about it. It has one aspect which faces the truth and one aspect which faces the false in logical matters. It is like that with the unclear, it has one aspect which faces the lawful and one aspect which faces the unlawful. That is why the first dawn is called "lying," although it does not lie. Lying is ascribed to it because the person having the pre-dawn meal (*sahur*) might imagine that eating is unlawful at that time, when that is not the case. Its cause is the striking of the sun, that is, its rays fall on the sea and the light begins to extend. When the sun rises, that inverted light from the sea to the horizon vanishes. Then darkness comes and the emergence of the sun is near and its light appears on the horizon like the bird (*tair*) which opens its wings. That is why it is called mustatîr. It continues to increase until the sun rises. It is like that with the truth and the false. As for froth, it is of no use. As for what benefits people, it remains, that is, is firm. That is the true dawn. What is between the two of them is sahar, as what is between the two aspects which appear in the doubtful. It is sound knowledge by which it is clear that it is doubtful. So use your knowledge to distinguish the true from the false, as you distinguish by the false dawn which is inverted to the earth, and the clear darkness at that time, that it is the first dawn and does not prevent anyone who intends to fast from eating. This is why the Arabs called it "the wolf's tail" because there is no wild animal worse than it nor with greater wiles. It displays weakness so as to be disdained and ignored and then it obtains its aim of ravaging. Its tail resembles a dog's tail and so the one who does not recognize it might imagine that it is a dog and that he is safe from it. So it is like the hypocrite. (320)

45.4. Eating the Meal Before Dawn (sahur) Is a Blessing from God

The Messenger of God commanded eating the pre-dawn meal at that time and said: "It is a blessing which God has given you." Then he strengthened his command to do it by his prohibition against abandoning it. So it is as if by making the command explicit, he made the prohibition against abandoning it explicit and stressed its obligatory nature. So it is like the odd-cycle prayer. It is a prayer which has been commanded by means of a commanded act of nearness. So it is a confirmed *sunna* and, according to some of the divine law scholars, it is obligatory. Eating the pre-dawn meal has an even stronger stress than the performing the odd-cycle prayer has in the genus of the prayer by what has come in that about the explicit prohibition against leaving it. It is in the position of an investigation into the doubt by which one recognizes the true from the false. This is the blessing which lies in eating the pre-dawn meal. The blessing is increase, and so it is above the rest of times of eating, but it includes the command to do it and the prohibition against leaving it. No other time of eating has that judgment. (321)

45.5. The Distinction Between the People of the Book and Our Position

Then the Prophet made it a distinction between the position of the People of the Book and our position. So it is either part of what we have been preferred with over the other communities of the people of the Book, or it is from what we have been commanded to preserve so that we will be distinct from the People of the Book since it was sent down on them as it was sent down on us. They neglected it as they did with many things. Both aspects are permitted. This includes hastening breaking the fast and delaying eating the pre-dawn meal. If we consider the People of the Book as establishing their Book, we know that God has singled us out above them for the extra favor of hastening the fast-breaking and delaying the pre-dawn meal. That was not sent down on them and so they are denied its favor. If we consider that the People of the Book are those on whom was sent down a Book from God, whether they act by it or do not act by it, it is strengthened with us that God strengthen that so that you would be distinguished from the People of the Book since they were commanded that and they wasted it by not doing it. Whoever thinks that eating the pre-dawn meal is *ukla*, is content with one bite for the occurrence of the difference between him and the People of the Book, and it is the least of what it can be. If it is *akla*, then it means the meal. (322)

45.6. "Come to the blessed meal"

Then part of the emphasis on it is that the Prophet kept to it and delayed it and invited to it. So its *sunna* is both word and action. He said: "Come to the blessed meal," and he said: "Come to the prayer." This part of his emphasis on that and the dominance of eating over not eating with the realization of the clarification of the barrier, which is the true dawn, is that when you hear the call to formal prayer (*adhan*), when it is in a country where it is known that it is not given at the rising of dawn in which the prayer is valid, like Ibn Umm Maktum with the Messenger of God, when the one eating the pre-dawn meal hears that, he must stop eating. He is told, "If you hear it and you have a cup in your hand and you are drinking, you do not stop drinking the water, in spite of this realization, until you finish what you need of it. It is as Hudhayfa said: "It is day, although the sun had not risen." So he gave judgment to the state of the moment which is existence, and pushing is easier than lifting because the pushed is non-existent, and that which you wish to lift exists and it subject to the verb. (323)

45.7. Jurisdiction Belongs to the Divine Name That Rules the Servant in the Moment

It is that you are eating or drinking. So it has jurisdiction until he removes himself. It is like that with the Name ruling the servant in the moment. When another Name seeks him it has no judgment over him. It is more fitting that the servant not part from this divine name until it no longer has any jurisdiction over him which seeks him. So when its finishes its jurisdiction, then with good manners he meets that divine name which is also seeking him. It is like that in this world and the world to come. (324)

45.8. The Confrontation of the Divine Names in Case of a Person's Error

In the case of the person who is under the jurisdiction of the name the *Tawwab* in an action, the divine names confront one another in the state of the wrong action. So The Avenger says, "I am more entitled to him." The Merciful and The Forgiver says, "I am more entitled to him." The names confront one another in the state of the rebel to see which name will have jurisdiction over him. They find that *Tawwab* and it strengthens the name The Merciful over The Avenger. It says, "This is my representative in the place." If it had not been for His mercy, he would not have repented. So it averts the Avenger from seeking him and surrenders him

to The Merciful. The *Tawwab* then turns with him to his Lord, from act of obedience to act of obedience after he returns with him from rebellion or rejection to obedience. So this repenter is not detached because repentance might not be from wrong action. Indeed, he can return to God from every state in an act of obedience. (325)

If he finds in the place the name The Disappointer and it has jurisdiction in the servant in the state when opposition occurs on his part, then the confrontation of the confronting Names is greater and more intense. This action requires them. The Disappointer is between him and these names and it perseveres while he is not aware of the action of each of them. The name The Merciful says, "The Disappointer called me and will not help me against The Avenger," and the Avenger says, "It called me and will not help me against The Merciful." When the two of them confront one another, they do not see any help from Him for either of them. (326)

45.9. The Name The Just (al-adl) Comes With a Judgment

If the disappointment is rejection, the name the Just comes with judgment by which it judges between the two confronting names, Th. Merciful and its brothers, and The Avenger and its brothers. He said. *"Truly God loves the ones who are equitable."* It is His words: *"Then if it changes its mind, make things right between them justly and be equitable."* (49:9). So it says to the two parties of the names: "Watch this servant until his last breath. If he leaves this body in rejection, then the Avenger has control over him and you and your group, O Merciful, are deferred from him." The Merciful says: "Mercy preceded anger, so I precede and will not be deferred." Justice says to him: "Precedence is considered at the end of the period and the period is after it ends. So leave the Avenger until he has in full from him the amount of the time of the opposition and disappointment. That is the end of the period. So when that period ends, then you can ask again and at that point God will judge what He wishes. If He raises me as a judge, I will judge according to my knowledge." If The Bestower or The Avenger have judgment, it is also according to what it is given leave to do, and they part on this basis. (327)

If, in this place, the Disappointer does not give rejection, but gives rebellion and this confrontation occurs between the names, the name The Just comes and speaks to each of the two groups and hears their claims. Each of them claims the right and sit asks them for the clear proof. The Avenger says, "What clear proof is more evident that the occurrence of the action?" be it drunkenness if he drank wine or theft or murder or whatever of the matters of crossing the limits it is. The Judge says: "Even

if these actions occurred, they are subject to doubt, and the judge only gives judgment by the clear proof. The fact that he drank wine does not proclaim that he committed something unlawful. Perhaps he was choking on something he ate or perhaps he was ill. So what he used was only lawful for him to use. Perhaps this person had killed his father or someone for whom the killer was the guardian, and so he used aggression against him according to the aggression that he had used. I will only know that by a proof. Its form is a form of disappointment, but it has this doubt. (328)

So The Avenger says, "Hand over to me this person who exceeded the limit of God by drinking wine, killing," or whichever of the actions of rebellion he did in that state. The Merciful says: "Yes, you spoke the truth! I have strong power in the place which strengthens me and is with him against The Avenger." The Judge says to him, "And what does the name The Believer say? It descended with him in the Abode of belief which is his heart. He has security." He says: "Summon him." So he comes. He says: "Are you traveling through this place or is it your pale and kingdom?" He says: "It is my place and my kingdom. The owner of this action, who is he rebel, has not confronted me in my kingdom, so repay him with good from me in every good which he can use in every state according to my reality gives me. I am in need of it." So he says to The Avenger: "Defer him until we consult the name the Transformer, who is the nearest chamberlain to God. He possesses will in this servant and in this judgment." So the business continues to be suspended until the end of the period, and it is the term named, which is death. If he dies in opposition, the Transformer saves him, even if he repents at death, by completely deferring the Avenger from him, and surrenders him to The Merciful and His companions, So the end of the period in the rebel is until the time of death, and also in the case of this unbeliever, as we affirmed, so know that. (329)

46 Fasting the Day of Doubt

Al-Tirmidhi transmitted that Ammar ibn Yasir said: "Whoever fasts the day in which there is doubt has disobeyed Abu 'l-Qasim." He said that this is a sound, good Tradition. Most scholars forbid fasting the day of doubt based on considering it part of Ramadan. They disagree about the one who does a voluntary fast in it. Some of them dislike it and some of them permit it. As for the Tradition of Ammar, in my opinion it is a text and does not go back to the Messenger of God. It is possible that it comes from the opinion of Ammar, and it is possible that it comes from a report from the Prophet. One of them said that if someone fasts it as being part of Ramadan and then confirmation comes that it is part of Ramadan, he is allowed that. (330)

46.1. Doubt Vacillates Between Two Matters Without Preferring Either of Them

Since doubt vacillates between two matters without preference fo either, it is like the state of the servant when God is his hearing and hi sight. If the looker looks at God being his hearing, he says it is The Real, and if he looks at the ascription of hearing to the servant with the *hā*, from "his hearing" he says that it the servant, and neither of the two lookers dominates the other, and so they both fall. If they fall, then they remain by the judgment of the root, which is the existence of the servant and the Lord. This is the logical and divine law root from one aspect. (331)

46.2. The Root of the Roots Involves Unveiling and the Divine Law: The Existence of the Lord Is the Source of the Servant

As for the root which is observed before this root, indeed that which this root is a branch of, it is the existence of the Lord in the source of the servant. This is the root of the roots of unveiling and of the divine law from another aspect, so act according to what is strong with you in that. It what you drink. So stop there until the aspect of truth in the question becomes clear for you. Then you will be one of the people of unveiling and existence. (332)

47 The Judgment on Breaking the Voluntary Fast

One of them related the consensus that the one who undertakes a voluntary fast and then breaks it for an excuse does not have to make it up. They disagree about when he breaks it without an excuse deliberately. Some say that he has to make it up and some say that he does not have to make it up.

Responsibility confirms the source of the servant, compelled or voluntary. (333)

When the human being enters into an act by the servanthood of choice, he has obliged servanthood on himself when he considers its root in that obliging. So its judgment is that judgment of the servanthood of compulsion and so in the voluntary what is binding in the obligatory is binding. Whoever says that God made this servant choose, says that the judgment of the Real is not removed from me in this action. So that would lead to contending with the Real when he puts choice in the place of compulsion and acts with the behavior of choice. If he likes, he makes it up, and if he likes, he does not make it up. This question is extensive in the interpretation. This is enough of it in this book. Obligation affirms the source of the servant, whether he is compelled or has choice. (334)

48 Someone Doing a Voluntary Fast Breaking It By Forgetfulness

Scholars disagree about it. One group say that he must make it up and another group say that he does not have to make it up. I say that he does not make it up by virtue of the tradition related about it. (335)

The one who forgets is the one who leaves what he chose after he choose it. If it is from the passion of his self, then he must make it up. If it is from occupation with a station, state or divine name, then he does not have to make it up. Here making it up is judged according to what he did voluntarily. (336)

49 Fasting the Day of Ashura

They disagree about which day of Muharram it is. It is said it is the tenth, and that it sound, and I say that. It is also said to be the ninth. (337)

49.1. Whoever Fasts on Ashura Has Two Witnessing and Two Self-disclosures

Here is the judgment of the name the First and the Last. Whoever stands in the station of the oneness of His Essence fasts the tenth. It is the first of the single multiple units. Whoever stands in the station of the divine name, the Last, fasts the ninth day, so it is the last of the simple number. Since the fast of Ashura is desired, and its obligation was before the obligation of Ramadan with some disagreement about its obligatory nature, the station of obligation is sound for it and its judgment is the judgment of the obligatory. Whoever fasts it obtains the nearness of the obligatory and the nearness of the recommended. So the one who does it has two witnessings and two Self-disclosures which is recognized by the one who tastes them inasmuch as he has fasted the Day of Ashura. (338)

49.2. The Excellence of Fasting the Day of Ashura

Muslim mentioned from Abu Qatada that the Muhammad said about fasting the day of Ashura that a reward is expected from God that it will expiate for the year before it. So the movement of its day is placed in strength in the station of the strengths of the entire year. When very day there was done what is befitting it of the worship of fasting, and so its strength takes from the one who fasts it all of what he committed in the year before it. So he is not punished for anything he committed during it, in Ramadan or any other of the extra days and nights, although Ramadan is better than it. It is like that with the day of Arafah, the Night of Power and the Day of Friday. (339)

50 When the Imam Leads Someone Who Is Better Than He in the Prayer

This is like the imam who leads someone who is better than him in the obligatory prayer, like Ibn Awf when he led the Messenger of God whose excellence is certain, in the obligatory prayer. He bears the forgetfulness of the one who follows in the obligatory prayer, even though he is better. Thus it is not unlikely that the fast of the day of Ashura will bear the crimes of the one who committed then during the entire year. If you had seen the matter or been one of the people of unveiling, you would have recognized the validity of what we said. (340)

50.1. The Expression of Hope Is Better Manners (*adab*) With God

You would have recognized) what the Lawgiver and gnostic meant when he said: "He expects a reward from God." He did not say that from a good opinion of God. It is an expression of good manners which is used with God even though he knows that God expiates them. God says: "Perhaps God will turn to them. He—glory be to Him!—knows what He will cause to happen with His servants. In spite of this, He used the expression of hopefulness, and the creature is still more entitled to use this quality. It is his in reality if God has not informed him. When God informs him, he will remains on his root with good manners with God Almighty. (341)

Do you not see that the Prophet even though he knew absolutely that he would die, for God said to him: "*And surely he will not say about something: Truly I will be one who does that tomorrow but that you add: If God wills.*" (39:30) So how could he make an exception when he came to al-Baqi and stood at the graves and greeted them? He said: "If God wills, we will join you." So he made the exception in the matter which was definite, whether it was an exception in death or in belief and both of them are definite for him. That is divine manners. God said to him: "*And surely he will not say about something: Truly I will be one who does that tomorrow but that you add: If God wills.*" (18:23) When he used the active participle in his word, "will join," he used "God willing" to obey the command of God Almighty. (342)

51 The One Who Fasts It Without Making an Intention in the Night

Al-Bukhari mentioned that Salama ibn al-Akwa said: "The Messenger of God commanded a man of Aslam to announce among the people, "Whoever has eaten should complete the rest of his day, and whoever has not eaten should fast it. Today is the day of Ashura." So he made its judgment the judgment of the one who did not intend to fast in the night because of being unsure about the first day of Ramadan. He eats and then it is confirmed that it is part of Ramadan and so he is commanded to abstain and to make it up. This is a sound Tradition. He said: "complete the rest of his day," and did not say "fast". So this Tradition strengthens the Tradition of making it up which Abu Dawud mentioned from Abd al-Rahman ibn Salama from his uncle that Aslam went to the Prophet and said: "Have you fasted this day?" They said: "No." He said: "Then complete the rest of you day and make it up," that is, the day of Ashura. They did not connect this Tradition to the sound. (343)

51.1. There Is a Secret in the Day of Ashura

So he observed the respect of the day because of the secret God has in it which raises its excellence over His servants. Here the excellence of abstinence over food and drink is evident, even if one is not fasting. It is hunger which the Sufis indicates in their words. I say on it:

I am hungry and I am not fasting.
My self contends with me for the reward of fasting.
If its hireling is lost, we say that it is obligatory to fast and
stand in formal prayer.
The servant is the servant of God as long as
the goal of the shooter is not in himself. (344)

51.2. He Commanded Us to be Different from the People of the Book

When he commanded that it be made up, he strengthened its resemblance to Ramadan, not to the specific vow. When he misses his day, he does not make it up. If the one with it abstains for the rest of his day when

he did not make an intention in the night and since he commanded us to fast it and encouraged that. So he commanded us to oppose the People of the Book, the Jews and the Christians. That is in what they prescribed for themselves for which God gave no allowance, and they altered and changed. It is not distinct for us what they prescribed for themselves from what their Prophets prescribed. That is why we are commanded to oppose them except in what the Prophet, may God bless him and grant him peace, affirmed for us is a divine law for them. So we know absolutely something like stoning someone who has been married [and commits adultery] and performing the prayer when someone remembers that he forgot. Then it (fasting on Ashura) is specific for us so that we know it. (345)

51.3. "We are more entitled to Moses than you!"

God Almighty says about the Prophets: *"Those are they whom God has guided. So imitate their guidance."* (6:90) He said that He prescribed for you from the religion what He commanded Noah in the verse. The Prophet said: "We are more entitled to Moses than himself and his community. So we are more entitled to Moses than the Jews because they did not believe in all that Moses brought. If they had believed in all that Moses brought then they would have believed in Muhammad and his Book. We are commanded to believe in him and what was sent down on him. Then God reports that about us and His report is truthful. It was transformed? in the community of Muhammad that the believer among them believes in part of it and rejects part of it. So this is a divine act of concern since He reports that we are protected from that. So it is good news to us. God Almighty said: *"The Messenger believed in what was sent forth to him from his Lord as do the ones who believe. All have believed in God and His angels and His Books and His Messengers saying: We separate and divide not among anyone of His Messengers.* (2:285) (346)

51.4. God Protected Us From Opposing the Prophets

Part of what Moses brought was fasting the day of Ashura. So we believe in it and fast it by the command of the Messenger of God as an obligation, based on the disagreement among us, just as Moses fasted it as an obligation. Then God obliged Ramadan for us and gave us a choice about fasting Ashura. So we fast it by precedence, and thus we combine the reward of the obligation and the extra in it, as an extra degree above the people of the Moses. When he commanded us to be different from the Jews, he commanded us to fast the day before Ashura, which is the ninth, and the day after it, which is the eleventh. The Prophet said to us, "Fast

the day of Ashura and differ from the Jews in it. Fast a day before it and a day after it." He did not say: "Differ from Moses." God has protected us from being in opposition to the Prophets. Rather, God dropped for us some of their laws, and He dropped for us some of what He prescribed for us. while we still believe in all that is abrogating and abrogated in every divine law although that does not oblige believing in the existence of action unless is commanded. By this amount we differ from the Jews. (347)

51.5. The Day of Ashura Is the Tenth of Muharram

This is why our scholars imagined that Ashura is the ninth of Muharram. We have related in that what will support what we said about it being the tenth. It is what we related from the Tradition of Abu Ahmad ibn Adi al-Jurjani which he related from the Tradition of Ibn Hayy from Daud ibn Ali from his father from his grandfather that the Prophet said: "If I live until next year, I will fast the day before it and the day after it." There is a second Tradition, which is what Muslim related from the Tradition of al-Hakam ibn al-Araj who said: "I came to Ibn Abbas, and he was using a cloak as a pillow at Zamzam. I said to him, 'Inform me about fasting the day of Ashura.' He said: 'When you see the new moon of Muharram, then count eight, and begin to fast on the day of the ninth.' I said: 'Is that how Muhammad fasted it?' He said: 'Yes,'" meaning if he had lived to the following year. What we said is also supported by Muslim from Ibn Abbas. He said: "The Messenger of God fasted the day of Ashura and commanded that it be fasted. They said: 'Messenger of God, it is a day which the Jews and the Christian revere.' The Messenger of God said: 'Next year, God willing, we will fast the ninth.'" He said: "The Messenger of God died before the next year cane, so he did not fast the ninth as being Ashura." If he had fasted it and fasted the day of Ashura specifically on the tenth of Muharram, we would have had to say that the ninth is Ashura in spite of the existence of these traditions. (348)

51.6. The Wisdom of Fasting the Day Before Ashura and the Day After It

We have mentioned the wisdom of the day of the 9th and the 10th in the name The First and the name The Last in this section. Similarly, I will speak about fasting the day which is after Ashura so that the equivalence in what we indicated of that will be known. We also say that it is connected to the name the First, as is Ashura on the 10th. The tenth is the first of the tens, and the eleventh is the first of the compound numbers, compounded of a simple number and a ten. So look at the wisdom of the

Lawgiver in his command to fast a day before it and a day after it, directly connected to it, so that the Jews will not say that fasting it is our objective. It is disliked in the obligations like this. However, man has an action to perform and he does not care if prohibition occurs. We are forbidden to advance Ramadan by a day or two days intentionally although they may occur in a fast which we are already fasting. Then part of wisdom is that He forbade us to fast the Day of *fitr* so that we do not connect the fast of Ramadan to another fast, so that God can set apart the obligatory form the voluntary, as opposed to the consideration of the day of Friday. We will discuss fasting it, God willing, in this chapter. (349)

52 The Excellence of Fasting the Day of Arafah

It is related in a confirmed Tradition from the Messenger of God that fasting Arafah, in expectation of a reward from God, expiates for both the year before it and the year after it. Muslim transmitted it from the Tradition related by Abu Qatada. Whoever fasts this day takes an ample portion of what God gave to His Prophet when He said: "So that God might forgive you your previous and later wrong actions." So the Messenger of God remained for his entire life in the judgment of the one who fasts the day of Arafah. (350)

52.1. Gnosis and Knowledge

He singled it for the name Arafah because of the nobility of the expression *marifah* (gnosis) which is knowledge, because gnosis in the language with which He sent His Prophet is transitive, taking a single object. Therefore it has uniqueness (*ahadiyya*). So it is a noble name by which God has designated knowledge. So it is as if gnosis is the knowledge of uniqueness. Knowledge can be connected to both uniqueness and other things, but not the expression "gnosis." So the two phrases are distinct from one other in the manner in which they are applied even though knowledge can take the place of gnosis linguistically in government as the grammarians have mentioned. There is testimony to that in the words of God Almighty: "*. . . and others besides whom you know them not.*" (8:60) Its explanation is: you do not recognize them. So knowledge is transitive with the single object by representation. Gnosis has no jurisdiction except in uniqueness, and they have neglected what we know. Knowledge can also seek uniqueness and that is why it is sound for gnosis to be one of its names because the government is the root. It is a quality of God, but gnosis is not a quality of His, and He has no name from it according to us in the divine law, even if it and knowledge have the same definition. Nonetheless, gnosis is one of the names of knowledge, as we said: and the gnostic is one of the names of the knower of uniqueness among us. (351)

52.2. Knowledge Is the Place for Uniqueness Like Gnosis

As for our statement that knowledge is the place for uniqueness like gnosis, and this is why we called knowledge gnosis because as we say: "I

knew that Zayd was standing," our objective is not Zayd himself nor standing particularly, but rather we mean the relationship of standing to Zayd. That is a single objective. It is a single, specific relationship. We know Zayd alone with gnosis and standing alone with gnosis, and so we say: "I recognized Zayd" and "I recognized standing. This sense is absent from the grammarians and they imagine that the connection of knowledge to the relationship of standing is the same as recognition of Zayd and of standing. This is an error. If Zayd had not been known and standing had not been known before that, then it would not be valid to ascribe what is not known to what is not known because it would not be perceived whether that relationship was valid or not. The people of the balance of meaning call this type of knowledge "conception" (*tasawwur*). It is the recognition of single words. Affirmation (*tasdiq*) is the recognition of compounds, which is the relationship of a single word to a single word by means of reporting about one by the other. With the grammarians, it is "the nominal subject and its predicate." With others, it is simply subject and the predicate. (352)

52.3. Uniqueness Is the Noblest Attribute of the One

Returning to the topic, we know the dignity of the day of Arafah since its name has a connection to uniqueness. God is One God, an uniqueness is the noblest attribute of the one among all the attributes. prevails in every existent thing. If it had not prevailed in every existe thing, then it would not be valid for us to recognize the uniqueness o God—glory be to Him! So the One (*ahad*) is only recognized from Itself. There is no indicator to His uniqueness other than His uniqueness. Whoever recognizes himself, recognizes his Lord. That is what the Prophet stated. Abu 'l-Atahiyya said:

He has a sign in everything
which indicates that He is One.

That sign is the uniqueness of everything. It is that which distinguishes it from others similar to it. Uniqueness flows in everything, timeless and in-time, non-existent and existent, but not everyone is aware of this because of the intensity of its clarity and evidence, as is the case with life with the masters of unveiling and belief. Life flows in everything, whether its life appears, as in the case of animals, or its life is hidden, as in the case of plants and inanimates. God is Living without dispute. There is nothing which is other-than-God but that it glorifies the praise of God. Nothing glorifies Him but that it knows Him. One of the preconditions of the knower is that he be alive. Therefore everything must be alive. (353)

52.4. Preferring to Fast Arafah When Not Then at Arafah

Since uniqueness belongs to gnosis and uniqueness belongs to God Almighty in His essence, we prefer to fast Arafah when we anywhere except Arafah. If we are at Arafah, we know that fasting belongs to God and not to us, so we prefer not to fast because of witnessing/being present at Arafah, so understand! Fasting belongs to God in reality, and uniqueness belongs to Him in reality, and so there is a correspondence between fasting and the day of Arafah. Each of them has no like. So its fasting can be done in what is after it and nothing else has that in respect of everyone, and can be done in what is before it because it is temporal and limited by before-ness and after-ness, while the objective of doing it is general, like the attribute of the Real in bringing possible things into existence in general which is not particular to one possible thing rather than another. The business itself belongs to God both before and after. So it arrives distinct and not related to non-existence which He has limited by before and after. This is why the day of Arafah does not have any other time. It is its own distinct genus. Even if there are actions which are stronger than it in the doing of them, they are not, however, temporal, that is, they do not have a specific time. The end of Ashura is that it expiates the year before it and so we connect it to the actual. Arafah is connected to the actual but not connected to the actual. Ashura removes while Arafah both removes and repels, and thus it combines both removing and repelling and it combines the divine names. Thus we prefer to fast it when not at Arafah. Even though it has this judgment at Arafah, not fasting it is higher at Arafah than fasting it based on what we stated. The outward judgment contains both following and imitation. He says about following: *Follow me and God will love you* (3:31). He says about imitation: *You have a good model in the Messenger of God* (33:21). He did not fast this day when he was at Arafah. (354)

52.5. The Religious Scholars Disagree About Fasting the Day of Arafah at Arafah

However, the formal scholars disagree about his fasting at Arafah, not elsewhere, by the probability of the hardship in it and weakness in supplication in general. What is desired on this day from the pilgrim is supplication. The best supplication is the supplication of the day of Arafah. So it is like the one travelling during Ramadan who can break the fast. Some scholars prefer that the pilgrim not fast on it and that the one who is not on the obligatory pilgrimage should fast it in order to combine the two traditions. At the beginning of the section, we already quoted the sound tradition related about him fasting it, even if he did not fast it at

Arafah as a mercy to the people who would experience hardship in fasting it. That is what some of the formal scholars imagine. The business is as we mentioned. He was able to fast it in himself, but forbade his community to fast it at Arafah. The like of this occurs in the divine law, like the marriage where the woman offers herself, which he had as a special favor while it is forbidden for the community without dispute. It is like continuous fasting: although it is permitted, it is disliked. Muslim transmitted from Umm al-Fadl that the people argued in her presence about the day of Arafah and whether the Messenger of God was fasting it. Some of them said: "He is fasting," and others said: "He is not fasting." So she sent him a glass of milk while he was standing by his camel and he drank it. God Almighty said: "*We only sent you as a mercy for the worlds.*" So mercy here, in our view, is to inform them that breaking the fast on the day of Arafah at Arafah is *sunna*. According to formal scholars, its objective is to be kind. For us, the proof lies in his words, "take your practices from me." So some of them do not fast in that place on that day. The command is not dependent in taking it since it is related free of that which is transmitted about taking it. (355)

52.6. The Tradition About the Prohibition About Fasting the Day of Arafah at Arafah

As for the Tradition about the prohibition about fasting the day of Arafah at Arafah, its transmission contains Mahdi ibn Harb al-Hajari, who is not known. Al-Nasai transmitted it in his Tradition from Abu Hurayra. He said that the Messenger of God forbade fasting the day of Arafah at Arafah. As for the Tradition of al-Tirmidhi from Uqba ibn Amir, he said that the Messenger of God said: "The day of Arafah is the day of sacrifice and the days of *tashriq* are our *id*, the people of Islam. They are the days of eating and drinking." Abu Isa said that the Tradition of Uqba is a good sound Tradition. It is as if by his words he were indicating what we said: and he was indicating the station of gnosis and the gnostic. The station of the gnostic does not give fasting since the gnostic recognizes that the fast belongs to the One to whom it belongs. So the day of his id is the day he attains to it in this station, and the days of *id* are days of joy. So he wants for happiness to flow outwardly and inwardly in the Articulate Self by abandoning fasting in animality through eating and drinking. So he combines happiness and does not turn to the fast forbidden in this Tradition, but he puts it next to the forbidden fast, which is the Day of Sacrifice, and to the disliked fast, which is fasting the days of *tashriq*. He, may God bless him and grant him peace, preferred eating and drinking in them outwardly and did not present a prohibition against that. He forbade us to fast on the day of the Festival of the Sacrifice by

another Tradition which I will relate, God willing. Then he said: "the people of Islam. "He did not say, "the people of belief." It indicates observing the outward here. This is why we said that he protects the animal self whose joy is by eating and drinking on the day of the Festival, so know that. (356)

53 Fasting Six Days of Shawwal

The disagreement about its time was already mentioned. I believe that there is scope for investigation in this tradition since the Messenger of God did not affirm the *lıa* in the number, that is, in six. He said: "Follow it with six of Shawwal. It is Arabic and the days are mentioned and the fast only takes place in the day, which is the daytime. Therefore the *lıa* must be affirmed. This is the reason that the text of the Tradition is not acknowledged while the path of the tradition is sound. In my view, it is therefore preferable to consider continuous fasting in that. So the fasting of the day is connected to the fast of the night, and the night is advanced before the day because the day is stripped from it, or it is a rare dialect which the Messenger of God used in a gathering and this was part of that dialect. (357)

53.1. The Continuous Fast in These Six Days

So if someone performs the voluntary continuous fast in these si days, that is the more appropriate action by the literal meaning of the tradition. There is no prohibition against continuous fasting which makes it unlawful. He maintained compassion and mercy in that for the outward part of people so that they would not burden themselves with impediment and difficulty in that. If it had been haram, he, may God bless him and grant him peace, would not have fasted them continuously. It is related that the Prophet said: "This religion is firm, so put kindness into it." He said: "If anyone makes this religion difficult, it will overpower him." Muslim transmitted from Anas ibn Malik: "The Messenger of God fasted continuously at the end of the month of Ramadan, and some of the Muslims fasted continuously. He heard about that and said: 'Had the month continued for us, we would have continued to fast and those who have burdened themselves would have left their self-burdening.'" Whoever is unable to fast it continuously should continue until the dawn every day. So the night is included in the last of every night and so the limit of sahar is its fast breaking. The limit of sunset is for the one who is not fasting continuously. It says in the sound Tradition that the Prophet said: "Whoever of you wants to fast continuously should do so until dawn." Al-Bukhari transmitted it from Abu Said. (358)

53.2. The Prophet Forbade Continuous Fasting as a Mercy to the Community

Part of what supports our statement that he means mercy for people in that is what Muslim also transmitted from Ayisha. She said: "The Prophet forbade continuous fasting as a mercy to them. They said: 'But you fast continuously?' He said: 'I am not like your form. In the night my Lord feeds me and gives me drink.'" So the Prophet unveiled the state of that group to whom he spoke that they did not have this state. He meant by that that it was particular to him rather than his community. We have experienced it in tasting from ourselves in our continuous fasting. We spent the night in a state of continuous fasting and our Lord gave us food and drink in our night of continuous fasting, so we were strong in the morning without any desire for food. The smell of the food we had eaten which our Lord had fed us could be smelt on us and the people were amazed by its good scent. They asked us, "How do you have this smell in that which you ate? We have never smelt anything like it." Some of them spoke about the state and some of them were silent about it. If this had been particular to the Messenger of God we would not have obtained it and it would not have been valid for us to fast continuously and break the fast. So we combined the two rewards and the two joys. (359)

53.3. The Wisdom of Continuous Fasting

The wisdom of continuous fasting is that God said that fasting is His and He commanded us what is His and made it a worship which has no like. When they make a break by breaking the fast between the two days, then it is not continuous. When he does not break the fast, then it is continuous. So that indicates the servant connecting his fast to the fast related to the Real so that it is clear to him that the servant has a kind of incomparability by the fast as God is incomparable from the fast. His action refers to Him, and it is incomparability. It is informing the gnostics of good. It is like that in the heart of the matter. So the servant has an incomparability particular to him, especially when his action is the incomparability of God. If his action refers to Him, which is incomparability, then the incomparability of the Real is by the incomparability of the incomparable. Rather the Almighty is incomparable by His essence for Himself. We are not incomparable compared to Him. That is why our incomparability refers to us when He forbade other than us. If anyone can fast continuously during these six days, that is more appropriate and more fitting. (360)

53.4. The Elision of the Ha' in the Masculine Number

If one is found transmitted from the Arabs in the language, the *ha* is elided in the masculine number as the Tradition indicates that dialect. We related that God sent down on His Prophet: *"And they planned a magnificent plan"* (71:22), and those present did not recognize this un-Arabic grammatical form and did not know its meaning. While they were like that, a desert Arab came who had come as stranger. He went in to the Messenger of God and greeted him and said: "O Muhammad, I am a man from the magnificence of my people." So those present knew that this expression was revealed in the dialect of that Arab and his companions, and they knew its meaning. It is not unlikely that the elision of the *ha* is permitted in a male number in one of the dialects of the Arabs, even if that does not detract from what we believe of the realities witnessed for us. So the Lawgiver with knowledge might intend two matters at the same time in this expression in respect of the one whose dialect it is and in respect of the one whose dialect it is not. (361)

53.5. Two Interpretations of the Fast of Six Days of Shawwal

He made it six and did not make it more or less. He made it clear that that is fasting the entire year by the words of God Almighty: *"Whoever brings a good deed has ten like it"* on this basis with most of those who know God. This contains a specific limit. It is that the number of Ramadan is thirty days. If it is less, it descends from this degree. We believe that it is mended by these six of the fast of the year which is only decreased by breaking the fast in the days it is forbidden to fast. They are six days: the day of *fitr*, the day of sacrifice and the three days of *tashriq*, and the 16th of Shaban. These six days mend what is lessened by the days it is forbidden to fast. The other consideration is that one relies on fasting these days since they are six, and nothing more. God created the heavens and the earth and what is between them in six days. So we intend creation by that. In these six days there appears of our term what appeared of creatures as is related in the report. So it is as if He—glory be to Him—was for us in those days and so He appointed for us to fast these six days in counterpoint to that because in them we are described by what is His, which is the fast, as He is described by what is ours, which is creation. (362)

53.6. Ahmad al-Sabti, Son of Harun al-Rashid

That is why Ahmad al-Sabti, son of the Amir al-Muminin, Harun al-Rashid fasted six days from every Friday and occupied himself with worship during them. On Saturday he worked for what would feed him for

the rest of the week. This is why he was called "al-Sabti." I met him during the circumambulation on Friday after the obligatory prayer. I was performing the circumambulation and did not recognize him. However, I did not recognize his circumambulation and I did not recognize his state in the circumambulation. I saw him crowding and not crowding. He would go between two men and not separate them. I said: "This is a spirit which has taken on physical form without a doubt." So I grasped him and greeted him and he returned the greeting to me. I walked with him and some words and talk passed between him and me. Part of them was that I said: "Why do you single out Saturday for working?" He said: "Because God—glory be to Him!—began His creation on Sunday and finished with it on Friday. Therefore I devote those days to the worship of God Almighty and in them I do not occupy myself with the portion of my self. On Saturday, I devote myself to own portion and work to seek what will strengthen me for those days. It is like that every Friday. He—glory be to Him!—looks at what He created on Saturday, relaxes, and puts one hand on the other and says, 'I am the King of this manifestation and kingdom.' That is why He called the day Saturday and *sabt* is rest. This is why the Almighty informs that *"And certainly We created the heavens and the earth and whatever is between in six days and no exhaustion afflicted Us."* (50:38). *Laghub* is exhaustion. So it is rest, but not from exhaustion as it is for us." I was astonished at his perspicacity and objective. I asked him about the Pole of the Age in our time. He said: "Me." Then he left me and departed. When I came to the place where I sat for the people, a man of my companions, who were neighbors, called Nubayl ibn Khazr ibn Khazrun al-Sabti, from the people of Ceuta, said: "I saw a strange man whom we did not recognize in Mecca speaking to you and conversing with you in tawaf. Who was he and where did he come from?" So I mentioned his story to him and those present were amazed at that. (363)

53.7. Knowledge of Wisdom in Things and the People of God

This is the interpretation of the six days from the sound aspect. If the transmission is sound, the Lawgiver elided the *ha* by taking the nights into consideration because they are the proofs of the unseen, as opposed to the daytime. The unseen is part of what is devoted to the Real and no one is acquainted with His unseen except a Messenger with whom he is pleased. It is like that with the knowledge of wisdom in things. Only the people of God have knowledge. As for the people of thought and analogy, they correspond with wisdom by chance. So they do not have knowledge. The people of knowledge of God know that. It is what is meant by that command, and so they have knowledge by that consideration. They

intend it and it is not by the principle of chance. When some people see the words of the people of God in matters like this, they speak of probability and are not definite in applying it to themselves and their rank in knowledge. It is the word of God Almighty in respect of the one with this state. That is the extent of their knowledge, so know that. God is the One who gives success in finding what is correct. (364)

54 The Excellence of the Beginning of the Month Which is the First Three Days

Muslim transmitted that Muadha asked Ayisha, "Did the Messenger of God used to fast three days of every month?" She said: "Yes." Muadha said to her, "Which three days of the month did he used to fast?" She said: "He did not care which three days of the month he fasted." (365)

54.1. Every Month Which Comes to a Person Is a Guest Which Comes to Him from the Real

Know that every month which comes to man is a guest which comes to him from the Real. Therefore it is obligatory for man to carry out his duty which is called hospitality and it is for the guest. The right of the guest is three days. So this is why the Lawgiver began with what is recommended, which is three days of every month. We encourage fasting the beginning of it and we say that we fast that in the three beginning days of it because the shariah speaks of hastening food for the guest. The Prophet said: "Haste is from Satan except in three cases," and he mentioned feeding the guest as one of them. The Messenger of God used to fast the first three days of every month. Al-Nasai transmitted that from Ibn Masud. Fasting is the attribute of God, and He singled it out from all actions for Himself. It is an action which is specific to this organism which angels do not possess. So the angel close to God does not witness God—glory be to Him!—in a witnessing of fasting, nor is God ever revealed to him in Self-disclosure in a witnessing of fasting. It is one of the special properties of this organism. This hospitality is three days for every month because it comes from God and returns to Him, praising the person for how he received it or blaming him according to how he received it. The best way he can receive is with that which is a divine attribute, and it is fasting. (366)

54.2. The Wisdom in Fasting the Bright Days

God Almighty has three hundred qualities, as is related from the Prophet. Three is a hundredth of 300, and 30 is a tenth of 300. It is the month. A tenth of 30 is 3 and so it is a hundredth. It is His words:

"Whoever drew near with benevolence, then for him, ten times the like of it." (6:160) So God accepted that 3 as 30 and the repayment of 30 is 300 qualities. He said: *Ten like it*, and so it is as if he had fasted the entire month. That is why he is repaid with 300 since 30 accepts an action, not a repayment. It is like the good action and the good action is action. The two likenesses are those which share in the attributes of the self. So see the wisdom of the Lawgiver and how subtle and excellent it is in encouraging us to fast three days of every month. That to which he called the attention of the common people was the repayment itself. If repayment comes suddenly without its cause being known or waited for, it is more pleasant in the self of the common people. Fasting is a divine attribute. So its repayment is from its kind. It is 300 divine qualities by which the one who fasts these three days is described, as he is described by fasting, which is a divine attribute. The common person is the one who does not fast according to this definition. His repayment is inasmuch as he does not eat nor drink, so it is said to him, 'Eat, you who did not eat! Drink, you who did not drink!" God Almighty said: *"Eat and drink wholesomely for what you have done in the past, in the days, ones that have gone by."* (69:24) That is, the days of fasting in the time of responsibility. The people of God are those who fast these three days. But whichever fast it is, it is based on recalling what we mentioned about him taking on a divine attribute whose repayment is from this same attribute. He said: *"He in whose saddlebag it is located will be the recompense."* (12:75) (367)

54.3. The Human Being Is the Most Perfect Organism and the Angel Has the Most Perfect Station

Since this attribute is not the action of angel, it is not present with the person fasting in the presence of this Self-disclosure and so it does not have an essential tasting of this manifestation. The human being witnesses God—glory be to Him—when he is one of the people of perfect knowledge of God in all that the angel witnesses Him in, in whatever station the angel is. In spite of this, it does not indicate that man is greater with God than the angel. Therefore the human being possesses a more perfect organism while the angel possesses a more perfect station. That is as the Messenger of God said to me, in an overflowing experience which overcomes a person's heart in which I saw him. I asked him about the fact that the human being has a more comprehensive tasting than the angel because of his comprehensiveness. However, some people err in this station because of spiritual formation (*tashakkul*) in whatever form he wishes and do not know that putting collyrium (*kohl*) in the eyes is not the same as *kohl*. So the perfect human being, not the animal human being, is

the most perfect organism for the realities on which develop the realities of the divine names and the realities of the universe. It is that on which God made this organism develop on the "form," and so by his comprehensiveness he is all truth. So God's manifestation then has perfection for him, and so he sees it with every eye and witnesses it in every form. This does not indicate that he is better in the sight of God. So God's manifestation then has perfection for him, and so he sees it with every eye and witnesses it in every form. This does not indicate that he is better in the sight of God. If this is due to his comprehensiveness, it is not said of anything that it is better than itself. Preference only occurs between two different things. The angel is a part of man, and the part is from the whole and the whole has from the part what the part does not have from the whole. Two similars are not rivals since they are the same. They are rival in that in which they are not similar. (368)

We have a poem on that about a wondrous experience
when I was called while staying at home.
I kept you in My House for the manifestation of My
form, so glory be to You, My manifestation, and glory,
glory be!
Your eyes have not seen my like in perfection
nor have my eyes seen your like as man.
There does not remain in possibility any more perfect than
you and on this I have set up a proof from the divine law.
What perfection is not other than You
in any aspect that that is?
I manifested Myself to My creation in the form of Adam,
and I confirmed this in the divine law in belief,
I named him when he was manifested in My form
truly to My eyes, even if he is man.
Say of him what you desire if you like.
He will accept it by the source, even if it is phenomenal
beings.
If there any more perfect than you had been possible,
then imperfection would have existed in Me if it existed
Because you are singled out for the form of My presence
and what is more perfect than it would have been
evident.
So My inclination is probable and reciprocity is obtained.
So weigh your essence. I have made you the balance.
You will find the knowledge of what I said written within

you, and no one would I brought into existence is
watered from you (369)

A manifestation appeared to us, and I saw my form
and I saw phenomenal being in you in riddle and in
clarity.
I confided in you when I saw your features
and made my word public when I manifested *ihsan*.
You are not my essence nor am I your essence.
If you are my eye, you then will never display it.
So We made lose whoever proclaimed his secret
and let profit whoever concealed it and hid it.
Whoever has concealment and jealousy for My secret,
tomorrow will encounter refreshment with Me and basil.
Since you are an eye for Me, I will be a hand for you,
and will manifest you by the state both secretly and
openly. (370)

My heart became a dias for the manifestation,
and I prepared it out of love as an arena for your horses.
I filled it from every headstrong gallant steed
with roving knights for your summons and entourage,
And I brought you the names already joined
from His Most Beautiful Names, aware and good.
I brought them down desiring annihilation with your
annihilation, and I sent them as a specific spring and a
flood.
I gave you, O My servant, some of the names of your essence
as garments for the festivals in varieties and colors.
If you are for me, I am for you, and do not say:
I am you. Rather be merciful to creation! (371)

54.4. Fasting the Three Days of the Month and the Purifying Alms of the Ten

May God support you! Realize what I have indicated to you about what we mentioned of the three days of every month. In respect of us, it is according to the limit that we mentioned. Opposite these three days in respect of the common people is the zakat of that month, and the purifying alms of that year in the entire year. It is 360 days and so it like the tenth in the purifying alms of grains. So the common people are with the self that demands food. It is the plant self, not the animal self. The animal

is what demands food since it is alive, and it seeks since it is a growing plant. So do not mix the realities together. This is why they are permitted them when they are denied the use of that by which they grow during the time of the fast, and that is food. Then God showed mercy to them with *sahur* which takes the place of eating during the day. Thus the person fasting does not lack any of his nourishment when he has *sahur*. God encouraged the eating of sahur and He called it "food" (*ghada*) so that the plant self cannot say anything in demanding its right from God. If the servant omits *sahur*, then the self has apportioned to it the right to demand its due from him and from God who commanded that by which its right reaches it. The accountable person is commanded to give everyone with a due his due. (372)

54.5. The Fast of the Common and the Fast of the Elite

As He made a distinction between us and the People of the Book in eating *sahur*, and the lesson which we take from *sahur* is not that which the common people take, that is the reason that our fasting is different from their fasting in this respect. So we share with them in what the animal self demands of us and of them, but they do not share with us in what is specific to the articulate self, which is the intellect, which connects the due to the one who deserves it. Your self has a right against you, and this is the strongest of the rights of phenomenal beings after the right of God against you because your opponent is between your sides. Furthermore, there is no right that any phenomenal being has but that God also has a right in it against that phenomenal being. So preserve yourself! If nourishment is in the position of the repayment, and the Self-disclosure manifests the separation between separation and disparity in precedence, then what a difference there is between the self which will gathered with divine attributes and the self which is deprived of that! So it will pay its price on the Day of Rising to that to which it was devoted in this world when it devoted itself to what this natural organism demands which goes beyond its need. So there is no difference between it and the rest of the animals. This is animal human being (*al-insan al-hawayan*). (373)

54.6. The Human Being is Anxious and Insatiable Both in the Present and in the Future

Usually in the case of most animals, when they have enough, they have no desire to renew. But man is not like that. He continues to be anxious and insatiable both in the present and the future. He amasses and is

not sated because he was created: *". . . when the worst afflicted him, he is impatient. And when good afflicted him, begrudging, except the ones who pray, those who, they are ones who continue with their formal prayers."* (70:20-23) They are held back from this quality on which they were naturally formed. The one who prays is the one who is held back from the one who comes first in the race. This is the meaning of His word, *". . . those who continue their formal prayers"* here in the interpretation, and so the sign has been explained. He swallows, but it is more excellent to apply it to the indication. So the souls of the common people are those who are veiled to this fashion in this world and the world to come so that pain will be removed from them as it was removed here. It is like that with the People of God. As they are creatures in this world, so they will also be tomorrow on the Day of Rising. (374)

54.7. The Gathering of Bodies and Gardens of Meanings and the Senses

If it were not for the gathering of bodies in the world to come, in the world to come the selves of the ascetics and the gnostics would experience the regret of having missed something and they would be punished if there had been any shortcoming in the gardens of meaning, not the sensory gardens. In the world to come God created both a sensory Garden and a Garden of meaning. In the sensory garden He permits them whatever their selves desire and removes from them the pain of needs. So their appetites are like the will from The Real when it is connected to what is willed: it is. So the people of happiness do not eat to remove the pain of hunger and they do not drink to remove the pain of thirst. When they are preoccupied here with God inasmuch as He has made them responsible, they proceed in matters by the balance which He has delineated for them, fearful of being stingy or losing the balance. God—glory be to Him—in the world to come appointed for them occupation with the sensory garden for their natural bodies, as *"a suitable recompense."* (78:26) God Almighty said: *"Truly the Companions of the Garden that Day are ones who are joyful in their engagements, they and their spouses, in shade on raised benches, ones who are reclining.* (36:55-56) (375)

54.8. The Gnostics Pluck the Two Gardens Close at Hand

The gnostics and those who are not gnostics are the same in this sensory form. However, the gnostics obtain what is more for them, from the gardens of the meanings, and *". . . the fruit plucked from trees while fresh"* (55:54) for the gnostics: *"So which of the benefits of the Lord of you both will you both deny?"* We do not deny any of You blessings, our Lord! This pre-

occupation [with sensory things] impedes the common people and the formal scholars in this world and the world to come. The People of God are with them in respect of their plant and animal selves in this preoccupation, but they have another aspect than that with God. So as He did not veil them in this world from what they have of need for food, in spite of the power of its authority in this world, which will remove the pains of hunger and thirst and the sensation of various types of painful things, so the bliss of the sensory gardens does not veil them in the world to come from God being described by His names which are appropriate to the Next Abode because it has divine names which no one knows at all today. Divine names are manifested by their place. The Prophet, may God bless him and grant him peace, said: "I praise Him with praises which I do not now know." The place specifies the names. It comes from their effects. (376)

However, that which we mentioned of bliss which contains no regret is in the Garden, not in the Rising. The Day of Rising is the Day of Mutual Rivalry for everyone. The happy one is the one who says: "Would that I had been increased," and the wretched one says: "O alas for what I missed!" This is why it is called the Day of Regret by the appearance of the like of this because when the garment is removed from me, it displays what is under it, that is, removes it. (376b)

55 The One Who Considers the Three Days of Every Month to be th Three White Days (That is, the Full Moon)

Al-Nasai transmitted from the Tradition of Jabir ibn Abd Allah that the Prophet said: "Fasting three days of every month is fasting all the time." The "white" days are the thirteenth, fourteenth and fifteenth. This is the manifestation of Reality in creation. It is the manifestation of the sun to our eyes in the moon. So the nights when it is full are the white nights and its days are called "the white days" because in them the night from its beginning to its end remains luminous. So He made its nights into days since the darkness of the night is removed and the sun rises by means of the moon when it is full and complete. So He made it visible when it had been an unseen which veiled everything in it. So all that was veiled in it by the darkness of night becomes manifest. Even if the day is the child of the night, it is one of its enemies because it always flees from it. God Almighty said: *"Truly there are among your wives and your children enemies for you, so beware of them."* (64:14) (377)

O my caution at my caution! If only my caution had been enough!
So the day is a disobedient child who continues to drive his father away and sets him ablaze, night and day
according to his ability.

55.1. The Manifestation of the Sun in the Mirror of the Moon Is the Manifestation of the Real in Creation

So the manifestation of the sun in the mirror of the moon is the manifestation of the Real in creation because Light is one of the names of God Almighty. So He is manifest by His name, the Light, in the manifestation of the moon. God Almighty says: *"And He made the moon in them as a light,"* so it is the manifester of the light of the sun. *". . . and made the sun as a light-giving lamp?"* (71:16) The Real Light is Him—glory be to Him! He extends/helps by the luminosity of every luminous thing. The lamp is a light helped by the oil which allows it to continue giving light. This

is why He made the sun a lamp. (378)

55.2. The Prophet Is a Light-giving Lamp in His Calling His Slaves to God

Similarly He made His Prophet "a light-giving lamp" because He helps him by the light of the divine revelation in his calling the servants of God to God. Part of the precondition of the one who calls is the answer of that. He made it by "to" (*ila*) in His words, "to God." It is a preposition for an end, which is the desired conclusion. So the preposition "*ila*" implies that the one called runs from himself to God. If he walks in the darkness, he will not see the places of destruction on the road. There might be a pit that comes between him and reaching God to whom He is called, and he will fall into it, or a well into which he will tumble, or a tree, or a wall that he will run right into and thus he will turned aside from his goal. Or he can also go astray from the path which will lead him to Him since there is no discrimination in the path. All these are like the uncertainties that mislead man in his thought when he desires to be near God through knowledge in respect of his intellect and needs a light which will reveal that which bars him from his goal and denies him reaching it when he is called. (379)

Therefore God appointed in His divine law a light-giving lamp to make clear to the one called by the lamp the path which will lead to the One to whom he is called. God Almighty said: "*O Prophet! Truly We have sent thee as one who bears witness and as one who gives good tidings and as a warner and as one who calls to God with His permission,*" (33:45-46) that is, by His command. That is not from yourself, nor from your intellect and speculation. "*And a light-giving illuminating lamp*" (33:46), that is, by which he makes appear to the one called that which prevents him from arriving. Then he will avoid it based on insight, as He said: "*I call to God. I and whoever followed me are on clear evidence.*" (12:108) Thus He gave us a share of the description God used for him in the quality of the light-giving lamp. It is light which is helped by divine support, not by logical support. (380)

55.3. The Command of the Lawgiver to Discontent "Time"

Then one of the names of God—glory be to Him!—is Time (*al-Dahr*) as is related in the *Sahih*: "Do not curse time. God is Time." So He commanded the incomparability of time (*zaman*) inasmuch as it is called time since Time is one of the name of God Almighty. Thus the expression "*dahr*" becomes one of the shared expressions. It is as we disconnect the letters, that is, the letters of the alphabet, inasmuch as the word of God

Almighty is written with them, and we esteem them. So He said: *Give him protection so that he can hear the words of God,* (9:6) and he forbade us to travel with a copy of the Quran to the land of the enemy. The listener only hears sounds and letters. When they are made into words, then it is obligatory for us to make them pure and to make them unsullied and esteem them. (381)

55.4. Fasting the White Days Is Fasting All the Time

The Prophet in reporting to us, that fasting the white days is fasting all the time by way of an indication of what your fasting is. So he related fasting to time, and that is the words of God Almighty: "*Fasting is Mine.*" When He made it fasting all the time (*dahr*) and you are fasting in these days, then time is like the sun in its manifestation in the moon, and the moon is like the fasting man, and the light of the moon is like the fasting which is ascribed to man since he is the place which is the place of manifestation of Time—may He be exalted! So fasting is the Real in the form of creation, as He says on the tongue of His servant: "*God hears whoever praises Him.*" The speaker is God, and hearing is connected to the expression of the servant. So it is divine articulation in creation, it is the word of God in this state, not the word of the servant. So in reality, listening is connected to the words of God on the tongue of the servant, who is the channel for the separate letters. (382)

55.5. Fasting the Bright Days and Fasting the White Days

So the one who gives good counsel to himself should fast the beginning of every month with the intention which we have told you to consider, and he fasts the white days with this other aspect: it is the fasting of representing The Real, and so you have the repayment of The Real, not the repayment which befits you. Everything is His, so there is no one who can take his place so as to repay him. It is like that with this person fasting in this presence. He is in an act of worship which has no like by a divine representation and the manifestation of a divine name which is called "Time." So he has everything, as time is a temporal condition of everything. So this person fasting has no repayment other than the One whom he represents since he is His place of manifestation. This is why He said: "I will repay him for it." It means: I will repay him because he is fasting by the right of My witnessing, witnessed for him, which is for the Real, not for the servant. (383)

55.6. Rare Knowledge and Satanic Vision

So I have informed you how you should fast the white days and what

you should call present in yourself when you want to begin it. It is an attribute of the perfection of the servant in taking from God, as in these days the moon is described by perfection in its taking light from the sun, from the name, The Manifest, to creation. It has another perfection in another aspect, from the name, the Inward, in the last night of the lunar month. It is manifest in that night without any help which reverts to creation. Rather in the last day of the month it is by what is purely for it since His essence is pure for Him, and it is what we indicated in fasting the last day of the month which is commanded in the shariah, and was already discussed. (384)

So direct your attention to what we have disclosed to the eye of your understanding as God's concern for you from where you are not aware. Do not let yourself be veiled from this rare (*gharib*) knowledge that we have clarified to you by the satanic dream that was seen in respect of Abu Hamid al-Ghazzali. The formal scholars relate this dream, but they fail to take note of the command which God Almighty gave to His Prophet when He said: Say: *'Lord, increase me in knowledge.'* He did not say "action" nor "state" nor anything except knowledge. Do you think that He commanded him to seek the veil from God and distance from Him and an imperfect quality below the degree of perfection? Do you think that His words: "He struck with his hand," means God striking him? So in that striking you know the knowledge of the first and the last. Why did He not mention action or state? (385)

So the formal scholars relate from a person whom they named and it is that he saw Abu Hamid al-Ghazzali in a dream and he spoke to him, or asked him about his state and he said to him: "Were it not for this rare knowledge, we would have had much good." The formal scholars interpreted it as what Abu Hamid possessed of the knowledge of this path, and Satan intended by that interpretation which he adorned for them to make them turn away from this knowledge, so that they would be denied these degrees. This is because Satan has no way to enter into the true dream for the true dream is angelic, and because the true dream is from God and the one who sees it is not in the domain of the senses, and the one seen is dead. So it is with God, not in the domain of the senses. (386)

55.7. Knowledge of the Secrets of Acts of Worship and the Other World and Knowledge of Judgments and Things of This World

The knowledge which Abu Hamid and those like him encouraged regarding the secrets of acts of worship and other things is not alien to that domain where man is after death, Rather that is its presence/plane and that is its place. So in that domain, the only alien knowledge is that with which he was occupied in this world, of the knowledge of divorce,

marriage, business transactions, agriculture, and the sciences of the judgments which are connected to this world. They have absolutely no connection to the world to come because he parts from them by death. So these are knowledges which are alien to the domain of the world to come. It is like engineering and form and the like of these sciences which have no use at all except in the abode of this world, even if there is a reward for them in respect of one's intention and objective. So the good in that refers to his objective and his intention, not the knowledge itself. Knowledge follows what is known, and what is known is this and its judgment is in this world, not in the world to come.

So it is as if he were saying to him in his dream: "If, in the time when we were occupied with knowledge which is alien to this domain, we had been occupied with the knowledge which is appropriate to it and which this place demands, then we would have had much good. So we missed some of the good of this place according to our preoccupation with the knowledge which is connected to the abode of this world. So this is the interpretation of this dreamer and not what they mentioned. If they had understood, they would have understood his words, "rare / alien knowledge." (387)

If it had been his knowledge of the secrets of worship and what is connected to the gardens of the world to come, it would not have been alien because that it is home. Alien-ness is that which is parted from the home. So confirm what we mentioned! Beware of being veiled from seek ing these divine knowledges of the world to come, and take from th knowledges of the divine law according to what you need of them whicl it is specifically incumbent on you to seek, and *say: "Lord, increase me in knowledge"* constantly in this world and the world to come. (388)

56 Fasting Mondays and Thursdays

Al-Nasai transmitted that Usama ibn Zayd said: "I said: 'Messenger of God, you fast until you almost do not cease to fast, and you break the fast until you almost do not fast except for two days which are part of your fast and you do fast them.' He said: 'Which two days?' I said: 'Monday and Thursday.' He said: 'On those two days actions are presented before the Lord of the worlds. I want for my actions to be presented while I am fasting.'" (389)

56.1. There Are Five Days of the Week Whose Name Is a Number

So know that the names of the five days come with the names of the numbers. The first is One (Sunday) and the last is Khamis (five, Thursday). The sixth has the special name of al-Aruba and in Islam the name Jumua. The seventh is the day of the Sabbath (*sabt*, rest) and they are named according to the state, not by the number. Similarly, He apportioned by five the five slinkers (planets) which can advance and also be retrograde. He did not include the moon and the moon with them in this allotment. Even though they are among the moving celestial bodies, they are not among the Slinkers. That is also the case with Friday and Saturday. Even though they are among the days, He did not give them one of the names of the numbers. (390)

56.2. Monday Belongs to Adam and Thursday to Moses

So here we will mention what is particular to Monday and Thursday as we will mention the fasting of Friday, Saturday and Sunday and what is particular to them as well in their proper place in this chapter. Monday belongs to Adam and Thursday belongs to Moses. So He joined Adam and Muhammad through comprehensiveness and in "all the words." So he was drawn to Monday, which is particular to Adam, by this sharing. As for Moses, he and Muhammad and all of the Prophets are joined in compassion, which is that which seeks mercy. The Prophet was sent by God as: *"a mercy to the worlds."* In the Night Journey, when the Messenger of God met Moses and those of the Prophets, peace be upon them, whom he met, none of the Prophets either commanded him nor forbade him to

be kind to his community except for Moses. On that night when God made fifty prayers obligatory for us, when he returned to them, none of the Prophets asked him what God had imposed on his community except for Moses. So he was anxious for us, as opposed to the rest of the Prophets, peace be upon them. When the Messenger of God told him: "Fifty prayers," Moses said to him: "Go back to your Lord" in that Tradition. It says in it: "I continued to go back forth before my Lord, the blessed and exalted, and Moses until He made it five in action but made its reward the reward of fifty. So the imposition was reduced while the reward remained for what it was originally. (391)

56.3. Adam Is Joined to Muhammad in Knowledge and to Moses in Mercy and Compassion

Then he joined him and Moses in an attribute of compassion towards us which is involved with him on Thursday, which is the day of Moses. Adam is remembered in the fast of Monday because of what he had of knowledge, and Moses is remembered in the fast of Thursday because of the mercy with which he was sent to the worlds. They are both in a state in which they do not eat or drink because they have departed from the life of this world, and they are not in the world of physical generation which seeks food. Rather, they are in an interspace in which there is no food, between the two organic structures. So because of the partnership which occurred between him and the two of them in what we mentioned, the Prophet, may God bless him and grant him peace, intended to resemble them in these two days in which he meets with them, by abandoning food and drink in order to be in harmony with them since the Prophet, devoted himself to obtaining what would lead him to being joined with them in these two days. He made it a fast without considering it to be denial of nourishment. So he reckoned that he would leave that as a prescribed action. and so we are involved with an attribute which belongs to the Real, which is fasting. Therefore he fasted them in order that his action be presented to the Lord of the worlds in these two days while he is wearing the attribute of God since fasting is His. (392)

56.4. The Corruption of the Marker Arises From Doubt in Logical Speculation

When fasting is in relationship to the servants, corruption enters it since it accepts that, although it also accepts being sound. So the presentation is to the Lord of the worlds, not to another Name. The Lord is the one who puts things right, and so He puts right whatever corruption exists in this fast, if there is any corruption in it of which he is not aware.

This judgment is connected to a particular marker which is indication to God Almighty. This is why he said: "The Lord of the worlds (*alamin*)" from *alama*. The corruption of the marker arises from doubt which occurs to it in logical thought, and there is no doubt greater than the ascription of fasting to God rather than other actions and when the servant is described with it. When the presentation is obtained, and it is Self-disclosure and unveiling to the person fasting of what God has of the fast and what the servant has of it, then the doubt which the intellect had accepted is remove through divine unveiling. This is the meaning of putting the marker right. (393)

56.5. Knowledge of the Names and Knowledge of the Twelve Springs

Then you consider that it is by The Nourisher (*murabbi*) of the worlds, that is, the One who feeds them, then the food of this person fasting in this presentation is what God teaches him in this fasting of knowledges particular to these two days, of the knowledge of the names, and the knowledge of the twelve springs whose knowledge contains the knowledge of everything except God. It is the knowledge of life by which their Lord gives life to everything. It is the knowledge of the propagation of products between plants and animals by the attribute of compulsion. The twelve springs appeared by the staff striking the rock and so twelve springs gushed from it with that blow, that is, the knowledges of witnessing from effort because of the blow, and the knowledges of tasting because water is one of the things that is tasted, and whose taste varies when it is consumed. So by that one knows that which is described by the relationship of life includes that which is called inanimate so that the Truthful reports about it that it "glorifies the praise of God" because God related that to the stone with His words, "from it." The one who has no unveiling nor belief nor affirms life for inanimates, wonders how there can be glorification. We seek refuge with God from disappointment! (394)

So by this unveiling we also know the ascription of life to plants because the striking was done with a staff which is from the plant world, and it is by its striking that what appeared. The one who has no unveiling does not know that the plant is alive unless he ascribes life to growth. So when he fasts Thursday because of the support of the spirituality of Moses he knows the knowledge of the twelve springs based on unveiling and witnessing. It is a knowledge which is connected to the best interests of the world. He knows that every people have their drinking source in those springs. Whoever knows them, knows the judgment of the twelve constellations and the knowledge of the end of the names of the numbers,

which is twelve, and the knowledge of the human being (*insan*) by what he entrusts to God Almighty.

> Look at the tree which puts an end to the stone,
> and look at the striker from behind the veils.

The veil and the covering over it was Moses as the veil for the Arab over the words of God was Muhammad. (395)

56.6. Clinging to Fasting Monday and Thursday

So by fasting Monday, he joins creation and The Real on the carpet of witnessing and presence in order to obtain the knowledge of the divine names, and by fasting Thursday, he combines the preservation of himself and preserving the four directions by which misleading doubts enter. They are the paths of Satan from His words: "*After that I will approach them from before them,*" by command and incitement, "*and from behind them,*" by command and attracting to them, "*and from their right,*" by command and sharing with them, "*and from their left*" (7:17), from command and counting them. He himself is in the middle, even though these directions are distinct, and so the sum in this presence is. So cling to fasting Thursday (al-Khamis) since five is one of its special qualities and Moses is its master in it. He is gruff and rough and Satan withdraws from him because of his gruffness. So the one who fasts Thursday is protected by this presence which we mentioned, from Satan who lies in ambush for him on these sides and from his self accepting what this Satan brings when it comes to him. It is the fifth thing which helps Satan in what he desires. So Moses is the doorkeeper of these doors, and the person fasting remains at rest, and secure. He is the master of the fast in that day. That is not said about Adam in the fast of Monday. (396)

In the interpretation, we made it the joining of truth and creation so that no gaps will appear in it from where he is not aware. Adam was the master of that day before Iblis made him slip from where he was not aware. It is more likely that one who does not defend himself is unable to defend others. So Monday applies to the truth and creation by sharing in the quality of fasting. Adam is not considered in this domain. (397)

56.6. The Relationship of the Five Slinkers to Thursday

The relationship of five to the Slinkers [planets] to Thursday is that which is connected to Moses because they have attack and retreat because of what they have of advancing and retreating in the journey. So by that they have judgment and strength over others by the strength of

the five which joins them. Five is one of the numbers which preserves itself and preserves the tens. No number nor strength has this rank except these five. Whoever preserves himself and others is stronger in resemblance by what the intellects seek of the resemblance to the one who has this quality. God Almighty said: *"He is not hampered by their safe keeping"* (2:255), and He said: *"Truly My Lord is Guardian over everything."* (11:57) *"God speaks the truth and guides to the path."* (398)

57 Fasting Fridays

Scholars disagree about fasting Fridays. Some say that it is not acceptable to fast it and some say that it is not acceptable to fast it unless one fasts before or after it. Muslim transmitted that Abu Hurayra said that the Messenger of God said: "None of you should fast Friday unless he fasts before it or fasts after it." Al-Bukhari transmitted from Juwayriyya bint al-Harith that the Prophet visited her on Friday when she was fasting and he said: "Did you fast yesterday?" She said: "No." He said: "Do you intend to fast tomorrow?" She said: "No." He said: "Then break the fast." (399)

57.1. Adam Was Created on Friday

Know that Friday is the last of the days of creation, and on it God created what He created on the form, and that is Adam. So by him was manifested the perfection of the completion and end of creation, and by him appeared the most perfect of creatures: which is man. He was the last o things produced. So by him God preserved the name the Last in th divine presence, and God preserved for him the name the Last. So it is that at which he looks in the divine names. Then God concentrated the creation of man in it by what God Almighty formed him on of joining the two forms, the form of the Real and the form of the world which God named by the tongue of the divine law as Friday. Then God adorned him with the divine names and decked him with them and established him as vicegerent in them by them, and so he was manifest by the best of divine adornment in perfection. God Almighty singled him out since He made him vaster than His mercy. His mercy does not encompass Him—glory be to Him—nor revert to Him for its place which had an effect on him, is the creatures. However, the heart encompasses The Real—glory be to Him. This is vaster than the mercy of God and this is the most extraordinary of things. He is created from the mercy of God and yet he is vaster than it. For whoever is the place for the manifestation of the perfection of The Real, there is no adornment higher than the adornment of God, So God applied to it a name in the tongue of the Arabs in the Age of Ignorance, and it is al-Aruba, that is, it is the day of beauty and adornment. (400)

57.2. Friday Has an Hour Which No Other Day Has

So The Real is manifest in His perfectness in the most perfect of creation, who is Adam. So there is no day more perfect than Friday. In it was manifested the wisdom of the determination of the creation of man in it who God created on His form, so divine decreeing no longer has a perfection which it can create since there is nothing more perfect than the form of the Real. Since it is the most perfect of days, and the most perfect of existent things was created in it and God singled it out for an hour which none of the other days has. All of time is only these days. So this hour is not obtained by any of times except Friday. It is one part of twenty-four parts of a day, and it is in half of it which is designated as daytime. It is in the outward part of the day and the inward part of man because the outward part of man corresponds to the inward part of the day and the inward part of man corresponds to the outward part of the day. Do you not see that he is commanded in Ramadan to stand by night although standing is the judgment of the outward part of man? His outward part rests with sleep and God appointed sleep as a slumber for him, that is, as a rest. The night is the place of the divine Self-disclosure and the descent of the Lord, This descent is met by phenomenal standing/rising which is obligatory in the path as divine adab. This descent in the night stands in the position of the hour which is in the daytime of Friday, but the descent occurs every night while the hour is particular to the day, Friday. It is the hour of perfection, and perfection is only one in every genus if that genus is part of one which has predisposition for perfection as does the predisposition of man. There is no one to accept it except the human being. (401)

57.3. The Human Being Is Perfect By His Lord and Friday Perfects the Week

The human being is perfect by his Lord because of the form, and Friday is perfect by the human being since he is created in it and he was only created in it in the hour which was mentioned. It is the noblest of its hours. The judgment in it belongs to the spirit which is in the sixth heaven. It is the heaven of justice and balance in qualities, and the perfection of the inward. So the ruler of this day is the spirit which is in the third heaven and it has complete independence in its day in the first and eighth hours of it. It is the ruler by itself in Self-disclosure and the rest of its hours proceed according to its judgment in it as its representatives. Knowledge is the most perfect of attributes, and the most perfect is singled out for the most perfect. Fasting has no like among acts of worship, and so it most resembles the one who has no like in likeness. So the One

who has no like is described with two reciprocal attributes from one aspect. He is The First and The Last and it is what is between the two since He is the One described. Similarly it is between The Manifest and The Hidden, while these two attributes have the same meaning. The division was in the judgment which appeared from it and so the name the Manifest is applied to it because of the manifestation of the judgment from it. The name the Hidden has its cause hidden, so they are two ascriptions of Him. Then this relative attribute whose judgment is intelligible must affirm the judgment of the Described which is not intelligible. Every judgment has first-ness and last-ness for the judged, and so the first and the last are the same in respect of the meaning. Part of its beginning and its end are two ends of what is not divided. (402)

57.4. We, by the Praise of God, Have Friday and the Messenger of God Specified the Hour in It

When the matter is as we have affirmed, whoever wants to fas' Friday should fast a day before it or a day after it and not single it out fc fasting because of what we mentioned of the resemblance in fasting th day and praying in its night since there is no day like it. It is the best da on which the sun rose. So how wise is the knowledge of the divine law in the fact that it judged that it not be singled out for fasting nor is its night singled out for praying out of respect for its rank over the rest of the days. It is the day about which the communities disagreed, and God guided us to the truth in that about which they disagreed by His leave. God did not make it clear to anyone except Muhammad because of his perfect suitability. He is the most perfect of the Prophets and we are the most perfect of the communities. God did not make it clear to other communities and their Prophets because they were not among those who have predisposition for it since their Prophets were below the degree of perfection, as opposed to Muhammad and their communities were less than us in our perfection. So praise be to God who chose us, and, and we, by the praise of God, have Friday and the Messenger of God specified the hour in it by which Friday is better than all the days and we are better by Muhammad than the other communities. Fasting belongs to God from the attribute of incomparability and fasting belongs to man as worship. The place of sharing is fasting. So fasting Friday is by what is from it for God and the day is related to him by what the servant has from it since by the servant's fasting it is valid that the fast belong to God and by fasting the day related to Friday, the fasting of Friday is valid, and God is Knowing, Wise. (403)

58 Fasting Saturdays

Abu Dawud related from Abd Allah ibn Bishr from his brother that the Messenger of God said: "Do not fast Saturday except in what you owe. If one of you only finds a stick of vine or sliver of a tree, he should chew it." Abu Dawud said that this is abrogated. Abu Isa said that this Tradition is a reliable one. Al-Nasai transmitted that Umm Salama said: "The Messenger of God used to fast Saturday and Sunday most of what he fasted. He would say: 'They are two days of the idolaters and I like to be different than they are." (404)

58.1. Saturday Is the Day of After-time

Scholars disagree about fasting Saturday. Some say that it is fasted and some say that it is not fasted. Know that we consider Saturday to be the day of after-time whose day has no end. So its night is in hell and it is black darkness, and its day is for the people of the Gardens. The Garden is radiant, shining. Hunger continues and remains constant for the people of the fire, and the reverse is true for the people of the Gardens. They eat from appetite, not to remove the pain of hunger or thirst. Whoever has the witnessing of contraction and fear which are the qualities of hell, says that it is fasted because fasting is a protection and so he protects himself by it from this matter which alarms him. It is related in the *Kitab al-targhib* by Ibn Zinjawayh that the Messenger of God said: "Whoever fasts a day out of the desire for the face of God, God will put him seventy years distance from the fire," and the like of that. (405)

58.2. The Wisdom That Accords Breaking the Fast on Saturday

Whoever has the witnessing of expansion and hope and the Garden and recognizes that Saturday is called Sabt which means rest in it, even if that is not rest from fatigue. It is the day between the beginning of creation which occurred on Sunday, and the end of creation which occurred on Friday. Those are the six days in which God created creation. He said that on Saturday, "He placed one foot over the other and said: 'I am the King and I rule the world." He determined in the earth its foods and inspired every heaven with its command and set up the balances and

made creation interact with one another and made some of them take and some give. The most perfect of their predispositions is based on the most complete of aspects. As is reported, He gave everything its creation. He described Himself as being finished. The one who has this witnessing says that wisdom accords that this day not be fasted and he forbids that it be fasted It is because there is fatigue in that which is the opposite of rest. Fasting is hardship because it is opposite that on which man was formed of eating. (406)

58.3. The Fast Which Is Opposing the Opposite

As for the one who fasts it to maintain being different from the idolaters, his witnessing is that of the associater witnessing the partner whom he sets up. When the partner is appointed to their affairs in their claim that have appointed him, they designate that day as a festival of joy at being ruled? So he feeds them and gives them drink in it By partner, I do not mean the one they worship and rely on. I mean by partner its form which is set up in themselves, not it itself, so it is what gives them happiness in this day and they appoint a festival for it. As for those who made it a partner for God, that which is appointed must be either pleased with that impossibility or not pleased. If he is pleased, then he is in their position, like Pharaoh and others. If he is not pleased and flees to God from what they ascribe to him, he is happy in himself and wretchedness is attached to those who set him up. Whoever fasts by this witnessing, that it is a fast of equivalence which is opposite the great disparity between the associater and the unifier. He wants also to be described in his judgment in that day with an attribute of equivalence by fasting which is opposite their not fasting. That is why he, may God bless him and grant him peace, fasted it. (407)

59 Fasting Sundays

Whoever takes into account what we mentioned of this witnessing, it is the day of the festival for the Christians, so he fasts it to be different from them. Whoever takes into account that it is the first day in which God was concerned with creating creation in their source forms, fasts it out of thankfulness to God Almighty and so he puts opposite an act of worship which has no like. The goal of the gnostics varies in their fasting. Some gnostics fast it since it is Sunday in particular, and Sunday (*ahad*) is an attribute of the disconnection of God and fasting is an attribute of disconnection and a unassailable rank of protection since fasting contains denying the person fasting the portion the self has in not-fasting and not enjoying sexual intercourse, and being disconnected from the blameworthy. So the person fasting is forbidden slander, obscenity, rashness or being described by something blameworthy in the divine law in this state. So there is correspondence between him and Sunday (*ahad*) in the quality of incomparability (*tanzih*), and therefore he fasts it for this reason. Each has a known drinking place, and he deals with it with the noblest of qualities. (408)

59.1. The Natural Self and the Spirit Which Manages the Body

This is why the person fasting has heat and dryness from the temperaments due to lack of food, and it is the opposite of what nature demands. Nature seeks heat for life which is not its effect, and it seeks wetness which is affected from coldness and the person fasting puts its opposite against it, and it counters it with the root and the effect. So he is commanded to oppose the self, and the self is pure nature which resists the deity by its essence so that the existence of the world of all bodies is based on it. If it had not been for it, no source would have appeared to the world of bodies. So it becomes vain and strays by that. (409)

Therefore it is mentioned to the spirit, which manages this elemental body and is commanded to maintain balance for this body and to look after its best interests, and it sees the natural self in this station of pride and haughtiness and so it denies it food, drink, and enjoyment of sex with the intention of opposing it and the intention of purifying it from that which nature imagines that it needs of that and so that nature will

know that it is subject. So it is subjected to servanthood and poverty and need of food from this manager which manages this edifice. The like of this management is called fasting. If it denies it all that for the best interests of the constitution, then it is not called fasting. That action belongs to the ruh. It is part of the management of nature and therefore the like of this is called protection and not fasting. If, by this protection and assisting nature, the spirit intends the command with which it is charged of taking care of the constitution of this body for the sake of worship of God and so that it undertake all that God has commanded of worship in his movements and stillnesses which only appear from it by the sound constitution, then he is rewarded for that protection, even if it is not fasting. With this I have made clear to you some of the secrets of fasting Sunday. (410)

60 The mithali Self-disclosure of Ramadan and Other times; Whenever It Occurs Which is According to the Moment

Muslim transmitted in his *Sahih* that Abu 'l-Bakhtari said: "We met Ibn Abbas and we said: 'We have seen the new moon and some people say that this is a three day moon and others that it is a two day moon.' He said: 'On which night did you see it?' We said: 'On such-and-such a night.' He said: 'The Messenger of God said: "God determined its length by sighting it, and so it belongs to the night in which you saw it." (411)

60.1. Judgment Belongs to the Moment and the Sufi Is the Child of the Moment

The masters of the people of God said that judgment belongs to the moment and that person, or the Sufi, is the child of the moment and neither the past nor the future has any authority over him, even if man does not recognize that he is the child of the moment when the moment actually has authority over him. The Sufi knows that he is under the authority of his moment, and that it is like that in the heart of the matter. This is why we said that the Sufi is the child of his moment since he is aware of that and knows that he is in what has judgment over him. He has a trace of prophethood. Not every man knows that even though it is actually like that in the heart of the matter. When this judgment is manifest to man and he is described with knowledge that he is the child of his moment, that is the meaning of the words of the Prophet: "It belongs to the night in which you saw it." So we know absolutely that the new moon displays its rays to us even if we do not see it, just as we know absolutely that the stars are displayed to us in the heaven during the day although we do not see them due to the weakness of visual perception. Thus we have no relation to it. When we see it, then that is the moment in which we see it so that we know it and then what that Self-disclosure gives has authority over us. Ramadan effects in us the intention of fasting, and the new moon of breaking the fast effects in us the intention to break the fast, even if it the new moon of one of the months only effects in us the knowledge of the removal of the judgment of the month which has passed and the judg-

ment of the month whose new moon this. The states of people vary and so the moments are distinct by it by the end of the terms in every thing in sales, debts, rents and acts of the pilgrimage. God Almighty said: *"They ask thee about the new moons; say: They are appointed times for humanity and the pilgrimage to Mecca."* (2:189) as we affirmed. (412)

61 Testimony About Is Sighting

If we do not see it and one or two men reports it to us, then do we enter under the judgment of the moment and does testimony take the place of sighting? I say that the judgment of this new moon in its manifestation must appear by a judgment which is in harmony with the desire of the self or in opposition to it. If it is in opposition, then we accept the testimony of one in it and the other witness is what we are commanded of opposition to the self in it. The self impresses what it desires of this judgment and so we must act by it in the new moon of fasting. When there is fast-breaking, the self desires it and so we see the other witness in the outward who will testify for us so that we break our fast as an act of worship and not for the sake of the desire of the self. We might impose a precondition them that they are just (that is, acceptable witnesses). The like of this fast-breaking which is the *id al-fitr*, is worship and it is forbidden to fast it. So in it, that is, in sighting the new moon of breaking the fast, we turn to an act of worship because of the obligatory nature of breaking the fast in it and the unlawfulness of fasting, as in the new moon f Ramadan, we turn to an act of worship because of the obligatory ature of fasting and the unlawfulness of not fasting. There is no differ- nce. (413)

In spite of this, two witnesses are needed in the new moon of *fitr* according to the basic principle. If it had not been for the tradition related about the new moon of fasting, we would have proceeded in it as one proceeds in the case of the new moon of *fitr*. Although the command in it is probable, nevertheless we have what is manifest. Thus the new moon of *fitr* requires two clear witnesses. In the new moon of fasting, two witnesses are required, one outward and one inward. The inward is the witness of the command to oppose the self. God Almighty said: *"And as for him who feared the Station of his Lord and prohibited desire from his soul."* (79:40) The self does not have any natural appetites in it. So we only fast it by two witnesses and we only break it by two witnesses because each of the two acts of worship has an existential judgment, so each result must have two premises, and in these acts of worship they are the two witnesses. (414)

61.1. The Reports Related by Sighting the Moons of Fasting and Breaking It

So we will mention the reports related about that in order to help the one who takes this book as a source so that he will not need another book to study. I say: there is a Tradition related in the *Sunan* of Abu Dawud which Abu Dawud transmitted from Ribi ibn Khirash from a man of the Companions of the Prophet. He said: "People disagreed about the end of the month of Ramadan and two desert Arabs came and testified in the presence of the Messenger of God that the new moon had been the previous evening. So the Messenger of God commanded that the people should break the fast and go to their place of prayer." (415)

There is another Tradition in the *Sunan* of Abu Dawud which Abu Dawud transmits also from Ibn Umar who said: "The people were looking for seeing the new moon and I told the Messenger of God that I had seen it and he fasted and commanded the people to fast it." (416)

A third Tradition in Abu Dawud which Abu Dawud transmitted from Husayn ibn al-Harith is: "The governor of Mecca gave a speech and then said: 'The Messenger of God charged us to perform our obligatory pilgrimage practices by sighting. If we do not see it and two just witnesses see it, then we do our practices by the testimony of the two of them.' Then he said: 'Among you is one who had better knowledge of God and His Messenger than me, and this person testifies from the Messenger of God, may God bless him and grant him peace.' He pointed with his hand at a man.' Husayn said: 'I said to an old man beside me: 'Who is this to whom he pointed?' He said: 'This is Abd Allah ibn Umar.'" The governor of Mecca was Harith ibn Hatib al-Jumahi. (417)

There is a fourth Tradition in al-Daraqutni and al-Daraqutni mentioned that Ibn Umar and Ibn Abbas said that the Messenger of God allowed the testimony of one man for sighting the new moon of Ramadan, and they said that the Messenger of God only allowed the testimony of two men for breaking the fast. This Tradition is weak. (418)

62 One Who Fasts Spends Most of the Day in Seeing Himself Rather Than His Lord

Since a person's fast is a judgment which God ascribed to Himself and the person fasting is divested of it even though he is commanded to fast, in the period of his fast the person fasting must be looking at his Lord so that it is valid that he be a person fasting and he not be heedless of Him. God did not ascribe it to Himself except inasmuch as it is valid that it is fasting, and is it only sound when the servant fasts in the form which God has prescribed for him. If he does not fast it according to the definition prescribed for him, then he is not fasting. If he is not fasting, then there is no fast which refers to God. The person fasting may suppose that he is fasting when in his fast he has done an action which must bring him out of his fasting: as when slander and the like it are done by him. Then he has broken the fast and is not fasting, even if he does not eat. If that action has expiation and he performs it, then he is fasting. The person fasting should guard this, It contains preferring God to himself and so He repays him according to the One preferred: who is God Almighty. (419)

Whoever observes his Lord, the Mighty and Exalted, God observes him, so its recompense is only that "the one in whose bag it is found is its recompense." God is in the heart of His believing servant who is present with Him and that must be. The fast exists with God. So when the fast of the person fasting is sound, he seeks his baggage and is told, "God took it." So God is its repayment. He said: "Fasting is Mine and I repay it." (420)

62.1. The Tradition of Khirash ibn Abd Allah About Breaking the Fast

There is a Tradition related about the unsoundness of the fast which Abu Ahmad ibn Adi al-Jurjani mentioned from the Tradition of Khirash ibn Abd Allah from Anas from the Prophet. He said: "Whoever reflects on the physique of woman so that the size of her bones is clear from outside her clothes while he is fasting has broken the fast." This Khirash is unknown because he related from a paper which he had. This Tradition

is part of it, and it that which he related from it is considered to be weak as our Shaykh Abu Muhammad Abd al-Haqq mentioned. (421)

63 The Judgment Regarding Fasting the 16th of the Month of Shaban

We consider it to be forbidden to fast it and in our opinion it is one of the six days which is it forbidden to fast. They are: this day, the day of the *id al-fitr*, the day of the *id al-adha*, and the three days of *tashriq*. Al-Tirmidhi transmitted that Abu Hurayra said that the Messenger of God said: "When half of Shaban remains, then do not fast." Abu Isa said that this is a sound good Tradition. (422)

63.1. Fasting After the Middle of Shaban Is Disliked

On the night of the middle of Shaban, the angel of death writes those whose souls he will take in that year. He writes a black line through the name of the wretched and a white line through the name of the fortunate by which the angel of death knows the happy from the wretched. So the death of this person is witnessed because it is a time of being acquainted with the terms of the length of lives calling them to mind for the believer who does not have this acquaintance. So on this night of the 16th, the person who has this witnessing or is recalling this, should not cease seeing death. He is ready by his state for the sons of the world to come. With death, responsibility is removed. Therefore he is not in a state in which he continues to fast because he witnesses the state of the attribute which cuts off actions. So he remains intoxicated from the effect of this witnessing. Whoever remains with that until Ramadan is prevented from fasting the middle. Whoever does not have that remain for him is prevented from fasting the 16th in particular because he does not spend a night or the night of the 16th as the night of abrogating the degrees. It is the night of the middle. (423)

One of the outward scholars singled out the 16th as a place for forbidding the fast in it by what I mentioned, and it is the mercy of God. There is a sound Tradition which is related by a group. Abu Bakr Muhammad ibn Khalaf ibn Saf al-Lakhmi, Abu 'l-Qasim Abd al-Rahman ibn Ghalib al-Muqarri, Abu 'l-Walid Jabir ibn Abi Ayyub al-Hadrami and Abu 'l-Abbas ibn Miqdam, all of whom say that it related by Abu 'l-Hasan Shurayh ibn Muhammad ibn Shurayh al-Ruayni al-Muqarri from Abu Muhammad Ali ibn Ahmad from Abd Allah ibn ar-Rabi from Umar

ibn Abd al-Malik from Muhammad ibn Bakr from Abu Dawud from Qutayba ibn Said from Abd al-Aziz ibn Muhammad al-Darawardi who said: "Abbad ibn Kathir came to Medina and went to the place of prostration of al-Ala ibn Abd al-Rahman and took his hand and made him stand and said: 'O God! This one related from his father than the Messenger of God said: "When it is the middle of Shaban, do not fast."' Al-Ala said: 'My father related to me from Abu Hurayra that the Messenger of God said that.'" Abu Muhammad ibn Khuram said the like of that. Sufyan related from al-Ala and al-Ala is reliable. Shuba, Sufyan al-Thawri, Malik, Ibn Uyayna, Misar ibn Kidam, and Abu 'l-Amis related from him. All of them used his Tradition as evidence. It is not harmed by Ghamz ibn Main in it and it is not permitted to think that Abu Hurayra would be in opposition to what is related from the Prophet. "Supposition is the falsest speech." So whoever claims consensus here has lied. (424)

Abu Muhammad said: and other people repeated it: "Fasting after the middle of Shaban" is a sentence. However, the sound and precise demands that the expression of this report is a prohibition against fasting after the middle of Shaban and fasting is not less than one day. So it is not permitted to apply the prohibition to fasting for the rest of the month since that is not evident. Shaban must have either thirty or twenty-nine days. If it is thirty, then its half is at the end of the 15th, and if it is 29. ther its half is the day of the 15th, and it is not forbidden to fast to fast except after the middle, so from that is taken the prohibition against fasting the 16th without a doubt." The words of Abu Muhammad end in the *Kitab al-muhalla*. I have quoted from it. It is a transmission from that group whom we mentioned at the beginning of the text of the Tradition of al-Ala and others from Abu 'l-Hasan Shurayh ibn Muhammad ibn Shurayh from him. It is that which he believed about fasting the 16th not being permitted, and I based what we mentioned on it. (425)

64 Fasting the Days of Tashriq

Scholars disagree about fasting the days of *tashriq*. Some say that it is permitted to fast them, and some say that it is permitted for the one doing the *tamattu hajj* to fast them, and some say that it is disliked, and some absolutely forbid fasting them. The days of *tashriq* are the three days after the Day of Sacrifice which are days of eating and drinking and remembering God Almighty, Muslim mentioned in his book from Nubaysha al-Hudhali from the Messenger of God that he said that. This is the quality of the people of the Garden. So wherever you find this attribute, every action is removed with it in the state of its judgment except for worship. It is a reality which does not leave man in this world nor the Next. (426)

Fasting is non-action and worship. So whoever considers the worship in it, permits fasting and whoever considers what the divine law preferred about them being days of eating and drinking and remembering God, and He did not say nights of eating and drinking. It is a divine report because the Prophet *"nor speaks he for himself out of desire. It is but a revelation that is revealed."* (53:3-4) It is divine informing by way of a report, and a report into which abrogation did not enter. Therefore it is obligatory not to fast in them as an act of worship which is obligatory. Whoever fasts in them makes his speculation dominate the report of God Almighty regarding what should be done in them. Whoever contends with God in anything, He said that he has exposed himself to destruction. Fasting is His and not-fasting is yours. So there is no allowance to fast those days for the mujtahid except for the one who find guidance. That is how al-Bukhari said from Ayisha and Ibn Umar. (427)

64.1. Concerning Fathers and the Remembrance of God in the Days of Tashriq

Then He appointed for you remembrance of God. In these days in the festival the Arabs used to remember their lineages and their pedigrees when the tribes of the Arabs met in these days, intending boasting and reputation by that. This is the meaning of His words: *". . .like your remembrance of your fathers."* (2:200) That is, occupy yourselves with praise of God for what he has by means of boasting since you are His servants. So the boast of the servant is in his master. He is related to him, and the

greatest of that is that he is from Him as he said: "The client of a people is one of them," The people of the Quran are the people of God and His elite The servant has no boast in his father. Rather his boast is in his master. If the servant does boast of his father, he boasts of him since his father is near to his Master because he is a servant like him, obeying his commands and stopping at His limits and rules. He is also a servant of God. This is why He said: "*. . . like the remembrance of your fathers.*" He did not forbid them to remember their fathers, but he made their remembrance of God dominate their remembrance of their fathers when He said: . . . "*or a stauncher remembrance.*" So He commands His servants by His words: "*Be thankful to Me and your parents,*" that is, you prefer the remembrance of God and boasting in Him since He is their master and you are His servants according to what you fathers have. "*The remembrance of God is greater.*" (428)

64.2. The Remembrance of God in Every Act of Worship Is Greater Than the Actions of That Act of Worship

Whatever worship the servant is in and the remembrance of God is in it, the remembrance of God is greater than what that worship contains of actions and words. God Almighty said: "*Truly the formal prayer prohibit depravity and that which was immoral, and truly the remembrance of God i greater*" (29:45), that is, that which is greater in them than all its actions, so when you remember God in it, He is your companion in that act of worship. He reported that He sits with the one who remembers Him. When He is your companion, then you either have divine sight and witness Him, or you do not have divine sight and you witness Him by way of belief that He sees you. So in this state you are like the blind person who knows that he is sitting with Zayd. Even if he does not see him. it is like he sees him. The one who sees Him witnesses Him moving him in all his actions. The one who does not see Him senses that He is moving him in his actions with the sensation of belief, not the sensation of visual witnessing. It is his words: "As you saw Him." So by remembrance he knows that God is sitting with him: "Does he not know that God sees?" The one who sits with God can only be in retreat with him by necessity. It is not possible that He be firm with this servant when he has another companion with God at the same time in his thought because sitting is unseen. It was said to one of them: "Remember me in your retreat with God." He said to him: "If I remember you, I am not in retreat with God." (429)

64.3. God Does Not Speak to His Creature Except From Behind a Veil

As God does not speak to His creature except from behind a veil, and the veil is speech, so you do not speak to Him nor remember Him in yourself or anyone else except from behind a veil. That must be. The witnesser has amazement and muteness. So those who remember that God is their companion must be blind, and his blindness is his remembrance. God is sitting unseen with everyone who remembers. Whoever is dominated by the witnessing of the imagination in respect of his Lord from his words: "As if you saw Him," and calls present something in his imagination. So the one like that combines witnessing and speech. So the one who sitting in that state is like you, and it is not "the One whom there is nothing like." This was the state of al-Shihab, the nephew of al-Najib, may God have mercy on him, according to what I was told by someone I consider to be reliable. He said that man combines witnessing and speech. Where is this tasting in relation to the realized taste of Abu 'l-Abbas al-Siyari among the men mentioned in the *Risala of al-Qushayri*. He said: "A man of intellect does not enjoy witnessing at all because the witnessing of God is annihilation, and there is no pleasure in it." Where is this tasting compared to the tasting of al-Shihab, so understand! So it is a position of error among the great men of realization among the people of God, let alone those below them. (430)

64.4. Those Above Say What Those Below Say

We were informed that one of those we thought were among the people of God belonging to God had said that, that is, the like of what al-Shihab said. If he possesses complete knowledge, he said that based on what we have described. If he is less than that, he says it as is said by the one who has no knowledge of the realities. If he had stated it in our presence, I would have discussed it with him so that I could know by which tongue he is speaking in it. Then I could have specifically ascribed it. Know that if he said that by way of realization, we know that he is above what he says. Some of them are below what he says. Those who are below what they say fall into two groups. One group is in the furthest extent of knowledge of God than what is in the capacity of mankind to know of God. The other group is in the furthest distance and veil from God. They are those who know the outward of the life of this world. They are those who do not see anything above the knowledge of formal forms. They resemble the high group since they are subject to what they say, as if they share with them in the name of knowledge, but they are separate from them by the One who had no need of knowledges, that is, the One to

whom their knowledge is connected. All this is the perception of the people of the days of *tashriq*. They eat in them inasmuch as they are days of eating and drinking and remembrance, and if they fast them, it is inasmuch as they are days of the remembrance of God. So remembrance (*dhikr*) distracts them from eating and drinking. It is a state which prevents them from eating, and not an act of worship. (431)

65 Fasting the Days of Fitr and al-Adha

It is forbidden to fast these two days by the Tradition of Abu Hurayra and the Tradition of Abu Said. The firm Tradition of Abu Said states: "I heard the Messenger of God say, 'It is not sound to fast two days: the day of *fitr* after Ramadan and the Day of Sacrifice." The one who thinks that one can fast the days of tashriq uses it as evidence because the words indicate that it is sound to fast days other than these two days. If not, singling them out would be for no reason. As for the firm Tradition of Abu Hurayra, it is also in Muslim. It is that the Messenger of God forbade fasting two days: the day of *al-adha*, and the day of *fitr*. "The Day of *fitr* is when people break the fast and the day of *adha* is the day when they sacrifice." That is how the Messenger of God explained them as al-Tirmidhi mentioned from Ayisha from the Messenger of God. He said that it is a sound, good Tradition. (432)

65.1. The Reason That the Fast Is Denied On These Two Days

The reason that the fast is denied him in these two days is because it is by *fitr* and *adha* that distinction between him and his Lord is sound. So he knows what is his and what he has. So it is forbidden for him to resemble by fasting in these two days which indicate knowledge of the separator and distinction. So resemblance by fasting is not possible in that. Fasting belongs to God since that is an attribute of self-reliance disconnected from the one whose attribute is eating and drinking. If he had resembled (Him) by fasting while witnessing an aspect of that proof, he would not be truthful in his reports about himself in this station. So his not fasting on these two days is an act of worship and imposition in the divine law to enable him to combine the two states. So unveiling gives him worship from that according to what we mentioned and divine law imposition gives him reward since he acts according to its judgment since the Prophet forbade that they be fasted. This is why we said about breaking the fast when the new moon is sighted that he is advancing to an act of worship as some scholars make it the reason for the new moon of fasting and being absent from the prohibition of fasting in the new moon of fast-breaking, so he obliged two witnesses for its sighting. (433)

66 The One Who Is Invited to Eat While He Is Fasting

Some say that he must accept the invitation, and that is necessary by agreement. They then disagree about whether he breaks his fast or continues to fast. Some say that he informs the inviter that he is fasting and makes supplication for him. Abu Hurayra said that. Some say that he does not eat and prays the prescribed prayer and not the obligatory prayer and supplicates for the inviter. Anas said that. Some say that he can choose between breaking the fast and completing the fast, but if he breaks his fast, he has to make it up. Talha ibn Yahya and others said that. Some say that if he wishes, he breaks the fast and does not make it up, and Sharik and Mujahid said that. Some say that he breaks the fast if he wishes if that is before the middle of day, and Jafar ibn al-Zubayr said that. Some say that he can choose whether or not to make it up, and Umm Hani and Sammak ibn Harb said that. (434)

66.1. Those Who Are in the Position of Wayfaring

Know, may God give you the success of the gnostics! that the one who begins his fast begins on his own initiative without that day in whose morning he begins to fast being imposed on him by God, that is a contract that he made with God by way of drawing near to Him, may He be exalted! by this particular act of worship which he is wearing and has begun, and God has said to him: *". . . render not your actions untrue."* (47:33) If he is in the station of *sulūk* (wayfaring), he is not accustomed to breaking the contract with God Almighty. God Almighty said: *"Live up to the compact with Me. I will live up to the compact with you"* (2:40), especially in what I have obliged for you and you have made a contract for with your Lord. It is his words, "No, only if you do so voluntarily." (435)

66.2. Those for Whom the Caliphate Over Themselves Is Valid

If he is one of the great people of knowledge of God who rule themselves and the vicegerency over themselves is valid for themselves, they do not see any speaker, or commander or inviter in existence except God on the tongues of the servants, as the Prophet said: "God says on the tongue of His servant, 'God hears whoever praises Him." So in all the

articulation of the entire world by speech and state, they are have this attribute. The soundness of the station of witnessing rules them by that. So they do not deny what they recognize. As the veiled person says: "So-and-so speaks," the person with this station says: "God speaks on the tongue of this servant with such-and-such, " whatever it is. (436)

66.3. The Perfect Can Choose

If the speaker is also in this station, he sees that he speaks by God and not by himself in this station, and so the invited can look at the state of the inviter. If he invited him by his Lord, then he responds to the invitation and says: "I am fasting," and does not eat and makes supplication for the people of the house and prays with them. If he likes, he can eat if he recognizes that eating it is part of what will delight the inviter, and so he can choose according to his perfection and realization of the attribute. The perfect always has choice in the will. If he likes, he does it, and if he likes, he does not resolve. His resolve is like His words: *"The saying near Me is not to be substituted"* (50:29), and like His words: *"He must meet Me,"* and the like of that. If that inviter invites him by himself, he is only inviting his like, and so he has only invited someone for whom eating and drinking are sound. If it had not been for this witnessing, he would not have invited him. So this listener does not eat and must complete his fast. It is more proper to fulfill the right of God, and the right of God is specifically incumbent for him by what he himself included of this resemblance by fasting, (437)

66.4. The Right of the Self and the Right of Others

If his self says to him: "Eating has not invited you. That invitation is for me, not for you, so answer his invitation for me. It is the same as my eating." So he says to it: "If that is yours, why did you not include yourself at the beginning with God in this worship without him making it binding on you When you resemble it, then it is a specific duty for you to finish it. That is part of your duty which you have obliged on yourself. The right on yourself is more binding that the right of someone else on you. God has acquainted you with that on the tongue of your Prophet and he said: "The best charity is the charity which you give to yourself." His self said in the speaker, "The garden is denied him," and another says in the speaker, "When he dies and does not finish it, if He wills, He will forgive him, and if He wills, He will punish him." If you break the fast, break it for the right of your self and fulfill the right of another, and in respect of yourself the right of God prevent it from breaking the fast and you occupy it with the prayer to replace that, desiring that it be intimate conversation with God Almighty who is the noblest Caller and most per-

fect. He has called you to the prayer in this state. He said on the tongue of his Prophet: "If he is fasting, then let him pray." So he commanded the prayer in this situation. (438)

67 Fasting All the Time

It is not sound for other than *dahr* to fast all the time (*dahr*). So fasting all the time is respect to a person is that he fast the full *sunna* and that is not sound for him because of the Day of *fitr* and *al-adha*. It is agreed that it is obligatory not to fast in them, So this is not sound. *Dahr* is the name of God and fasting is His. If it belongs to God, it does not belong to you. What belongs to you is what is not barred to you. If it is barred, by its basis it does not belong to you. So I have informed you that it is not obtained. It you do it, you act in what is not done and desire what is not desired. (439)

68 The Fasting of David, Mary and Jesus

The best and most just of all fasting is fasting a day in respect of you and fasting a day in respect of your Lord and to not fast a day in between them. It is the hardest striving for the self and the fairest in judgment. In the like of this fast is obtained the state of the prayer which is like a state of illumination from the light of the sun. The sun is light and the prayer is light, and steadfastness, which is fasting, is illumination. Prayer is an act of worship divided between the Lord and the servant. It is like that with the fast of David—fasting alternate days. So you combine what is yours and what belongs to your Lord. (440)

68.1. The One Whose Self Overcomes Him Has Divinity Overcome Him

When one of them says that the right of God is more proper, he does not think that there is levelness between what belongs to God and what belongs to the servant. So he fasts two days and breaks the fast one day. This was the fast of Mary, peace be upon her. She saw that men had a degree over her and she said "Perhaps I will make this second day in the fast opposite that degree." Thus the Prophet testified that she had perfection, as he testified that men had it. When she saw that the testimony of two women was equal to the testimony of one man, she said: "My fasting these two days is in the position of one day for men." So she obtained the station of men by that and she is equal to David in excellence in the fast. Similarly whoever has his self overcome him, has his divine-ness overcome him, so he deals with it with the like of what Mary dealt with herself in this form since she connected by her intellect. This is a good indication for the one who understands it. (441)

68.2. Jesus Was Manifest in the World by the Name Time (dahr) in His Days and the Name of the Eternal (al-Qayyum)

If she had perfection by her connection to men, she had the most perfect connection to her Lord, like Jesus son of Mary. He used to fast all the time and not break the fast, and pray at night and not sleep. He was manifest in the world by the name *dahr* in his days and the name *al-Qayyum* "the Self-Subsisting who is not touched by slumber or sleep" in his nights. Therefore divinity was claimed for him. It was said that "God is

the Messiah, son of Mary," and that was not said about any Prophet before him, The limit of what was said was what was said about Uzayr being the son of God. It was not said that he was God. (442)

So see what the effect of this attribute is behind the veil of the unseen in the hearts of those veiled among the people unveiling, to the extent that they said that God is the Messiah son of Mary. So it related them to rejection in that to establish the excuse for them. They did not associate. Rather they said that he is God, and the associater is the one who combines another god with God. So this person is ungrateful (*kafir*) and not a idolater (*mushrik*). God Almighty said: *"Certainly ungrateful are those who said: Truly God is the Messiah, the son of Mary.* (5:17) And he described them with the veil. They took the *nasut* (human nature) of Jesus as a place of manifestation. Jesus reported about this station in what God Almighty reported to affirm them in that they said. The Messiah said: "O Children of Israel! Worship God, my Lord and your Lord." They said: "That is how we will do," and they worshiped God in him. Then he said to them, "Whoever associates with God, God will forbid him the Garden," that is, God will forbid him its protection which will veil him." God has described them with the veil when He described them with rejection. So it is a sigh whose outward accords that the same as what the command is in that accords. The interpretation in it is to connect censure. If you understand what we have mentioned you have fallen into an immense sea in which whoever is drowned is not rescued. It is a sea of Endless Time. So how wise are the words of God for the one who looks into them and has insight and whoever is has insight from God in it! (443)

69 A Woman Doing a Voluntary Fast When Her Husband Is Present

Muslim mentioned that Abu Hurayra said that the Messenger of God said: "A woman should not fast when her husband is present without his permission." It is agreed that it is obligatory to fast Ramadan, and this is why Abu Dawud adds in this Tradition: "Other than the fast of Ramadan." (444)

69.1. Woman Is the Believing Self and Her Husband Who Has Authority Over Her Is Her Belief in the Divine Law

Know that the woman is the believing self and her husband who has authority over her is her belief in the divine law, not by the divine law. Then the Lawgiver prescribes by her belief in it what he wills to prescribe. So she does not enter in an action or begin an action except by its permission, that is, by its judgment. Few of the servants of God do this. S she preserves the judgment of the divine law in all its actions in th beginning of the action, If they had done that, it would have been better for them. This is because they have missed much good and great knowledge. (445)

70 The Fasting of the Traveler

It is confirmed in the two *Sahih* collections of Muslim and al-Bukhari from Ibn Abbas that the Messenger of God said: "It is not part of piety that you fast during the journey." The words of this Tradition come from the transmission of al-Bukhari. The Tradition of Muslim has: "Piety is not . . . ." without "*min*". (446)

Journey is named "journey" (*safar*) because he is traveling from one of the qualities of the people which contain hardship and effort for the people of wealth and ease, let alone the state of the weak. Whoever has his action disclosed for him from its doer, moves from his fasting by detachment and his non-action to the doer, so he does not claim it while he is fasting. This is the fast which is not tainted by eye-service with him. It is not part of piety and it is not piety that a man claim what he knows is not his as his, even if he has realization by his Lord. This is an indication, so grasp it. The words of this section are long. (447)

71 The Number of Days of Obligation in Fasting

The number of days of obligatory fasting are 200 days, and 26 days, and the vow does not have a precise number. So we count its furthest end as a year less six days or three days because of the one who forbids fasting the tashriq, or two days, which is the place of agreement, the Day of *adha* and the Day of *fitr*. The minimum of the vow in fasting is one day. If you look at the minimum, you will say 27 days and 200. What is more than this number is not obligatory for the one who has intercourse in Ramadan, the dhihar and accidental killing: 60, 60, 60. Part of that is 30 in Ramadan. Part of that is for *fida* in the *hajj*: 3, and 3 for the oath and 3 for *tamattu* and a minimum of one for the vow. Some of it is obligatory and includes choice, and is wide and specific with a narrow time. (448)

71.1. The Relationship Between Fasting and Then Obligatory Actions

So know that if there were no relationship between the fast and these actions which are obliged or these actions for which is it compensation, it would not be valid that it take its place. That is because every fasting is expiation, and it is our words, the obligation which has choice. Part of it is what makes lawful that which is unlawful for him, and part of removes the right of God from him, and part of it removes the right of God and the right of others against him. I was asked: "By what are recognized these days and their obligatory nature?" We have entrusted you to yourself in producing these relationships with that which is you alone. Rather everyone recognizes them so that its knowledge prevents him if he knows them, by whatever means he knows them. This prevents me from making these relationships clear So stopping at the divine commands and sovereign indications is obligatory for the people of this path. (449)

72 The One Who Fasts Using the Tooth-stick (*siwak*)

It is confirmed in al-Hassan that Amir ibn Rabi said: "I saw the Messenger of God doing *siwak* more times than I can reckon while he was fasting." Some say that it is absolute for the entire day and I say that. Some say that it is disliked after the noon obligatory prayer. Some observe the judgment of bad breath as being disliked, but it is defective thought in that. It is confirmed from the Messenger of God that the *siwak* purifies the mouth and is pleasing to the Lord, so it is pure and purifying and pleases the Lord. It cleans the teeth of discoloration and the yellowness which appear on them. Al-Bazzar related that the Messenger of God said: that he said to his Companions: "Why do you bring yellowness to me? Clean the teeth." It is mentioned that it is the portion of the sight and what appears of the smell. *Siwak* does not remove the bad breath. The change in the stomach appears by the breath. The one with this view, and the one who mistakes the he-camel for the she-camel, are the same. (450)

72.1. The Bad Breath of the One Who Fasts Is More Fragrant with God Than the Scent of Musk

Since the bad breath of the person fasting is more fragrant with God on the Day of Rising than the scent of musk. So on the Day of Rising its smell changes into the smell of musk. That is bad breath. It is not related from the Prophet that *siwak* is forbidden nor disliked at all for the person fasting when he is fasting. Rather it is a recommended matter which is absolutely encouraged without being limited by time or state. It is nearer to obligation than recommendation by what the Messenger of God confirmed in it. This report restores the heart of the person fasting when his breath appears from him and injures the one who sits with him when he is not a believer. As for the one adorned with belief, he is far from harm. It is part of belief that he recognizes the position of the bad breath of the person fasting with God. That makes man prefer the desire of the self to what the one with sound thought finds ugly. So how is the state of the believer when he is senses what will please his Lord which provokes joy by that, and with us, by tasting? A sign of his belief is that he perceives that bad breath as being like the of the scent of musk here. (451)

When the like of this report has come about the nobleness of this scent over scents like it in spite of the concern of God for them, the heart of the person fasting is compelled and encouraged to increase fasting. Know that the angels and the men of God are not harmed by their sitting with the someone who has bad breath. The angels are harmed by what harms the Children of Adam. That is related about the smell of garlic and the like, but not about the bad smell of the mouth of the person fasting. The person fasting who uses the siwak has a higher position than the one who does not use the siwak no matter when that is. He has more action with which God is pleased. That is using the *siwak*. (452)

72.2. Bad Breath Does Not Belong to the Human Being

Know that bad breath does not belong to man. It is something which nature demands by the putrefaction which occurs in the excess food which remains in the stomach, and the smell is not veiled by a new, good wholesome food. So the breath emerges from the heart and it passes by the stomach and it expels what it passes by of good and foul in the senses, as the angel experiences it in meaning when the servant tells a lie. The angel goes thirty miles away from the stench of what it brings. The people of smells experience that stench from the liar by the sense of smell. If he is a judge and he is one of the people of this station and he has this state and a lie is testified to in his presence in a tribunal, it is incumbent on him not to give judgment by the testimony he is given. If he so judges, he commits a wrong action with God. This is a question of immense benefit for the people of tastes. The judge, even if he judges by his knowledge, is not permitted to be in opposition to his knowledge at all. That is in property. As for mortals, he must not carry out the judgment on the one against whom judgment is given by another matter which needs to be made clear. Since fasting is the cause of bad breath and fasting belongs to God, it is obligatory for the believer to endure what he experiences of the bad smell of the mouth of the person fasting and to observe that God Almighty is the One who made that exist since he commanded the person fasting to hurry to break the fast and to delay sahur to remove the smell for the sake of those with him, and he appointed for him natural joy in breaking the fast. (453)

72.3. The Wisdom in Hastening Fast-Breaking and Delaying the Meal Before Dawn (*sahur*)

Another consideration in equivalence: He commanded haste in breaking the fast and to delay *sahur* so that intimate conversation in these two prayers will be with a good smell since the time of fasting has passed.

So there is no longer the bad breath of the person fasting. The bad breath of the person fasting is while he is fasting. God says in this report about which the Messenger of God reported that the good smell of the bad breath of the person fasting with God will be on the Day of Rising. When the person fasting happens not to remove it, he removes it by the *siwak* or what does not break the fast of the person fasting, that is purer and more wholesome. He moves from one scent to another and pleases God. Bad breath has no effect on fasting. (454)

72.4. The Beauty of Everything by What Befits It

It is related that God is more entitled to be adorned for and part of adorning is to use what was good scents and to remove that which has foulness. "God is Beautiful and loves beauty." Every thing has its beauty which is appropriate to it and what it demand which the perceiver enjoys by means of that perfection itself from hearing, sight, smell, taste, and touch of what is heard, seen, smelt, eaten and touched. Then it is related that praying with the *siwak* is better than seventy prayers without the *siwak*, so by way of indication, your prayer by your Lord is better than your prayer by yourself, so he indicated equality, and seventy is an indication of dominance in the life of man. The sevens are often taken into account in the divine law in simple and compound numbers. As for by means of the explanation of this Tradition, it is combining two purifications: ablution and *siwak*, and the intention of ablution here is rinsing the mouth, and it is one of the obligations of ablution with us by the *Sunna*. The mouth is the place of intimate conversation. The prayer is conversation with God in the day and night conversation at night, and singling out a secret, that is, confiding secrets and conveying the aloud to stander, sitter, and one lying down on the side. When you are in the world of indication and you pray with your siwak, you only pray it from His name, *al-Sabbuh, al-Quddus*. The *Quddus* gives using the *siwak*. (455)

72.5. Indication and Realization and Joining the Inward and Outward

We made a distinction in consideration between the indication and realization so that the one who has no gnosis will not imagine by what the people of God take that they take the outward and then ascribe it to the inward. Far are they are that! They speak of both ends. Our Shaykh, Abu Madyan, censures isolation of the two ends and said that the one who joins the two ends is the perfect in the sunna and gnosis. Sharing occurs in its being called "*siwak*." The *kaf* in the *siwak* is part of the root from the word itself while in the exception (*siwa-ka*, except you), it is rel-

ative and not basic. Whoever takes it from the area of realization looks at the relation of one thing to the person addressed and makes it basic in the relationship as a single word. He considers the complexity in it to the consideration of the combination of the letters in the word. So it is not sound for a relationship to exist to the like of these words except by the relative *kaf*, as the name *"sivak"* is not sound with the *kaf*. So look at what is finer in the sight of the people of God. This is if that is from thought, so they are distinguished in that from others, so how is it with: *"nor speaks he for himself out of desire. It is but a revelation that is revealed, taught to him by The One Stronger in Strength."* (53:3-5) God is The Provider and knowledge is the provision of the spirits. He is the One with firm strength. (456)

73 One Who Gives the One Who Fasts Something With Which to Break the Fast

Then in the Tradition which is transmitted by al-Tirmidhi, Zayd ibn Khalid al-Juhani said that the Messenger of God said: "Whoever gives a person fasting something with which to break the fast has the like of his reward without that decreasing any of the reward of the person fasting." He said that it is a sound Tradition. So the person fasting has a reward for breaking his fast as he has one for fasting. So whoever helps him to break his fast has the reward of his fast-breaking, not the reward of his fasting, So understand! We know from this report that fast-breaking is the completion of fasting and that whoever helps someone in an action shares with him in the good that leads to that action. It is not a sharing which demands decrease. Rather it is based on each of the two partners having the full reward, as has come in a Tradition: "Whoever makes a good *sunna* . . ." So he made breaking the fast part of the completion of fasting, and it is part of it. (457)

73.1. Whoever Wears Part of a Thing When the Parts Correspond Has the Good of That Thing

Whoever wears part of a thing when the parts correspond has the good of that thing even if he does not obtain nor is described by the entire thing like the one who is described by one of the parts of prophethood. He has the reward of the one for whom prophethood is confirmed and its excellence without having all of it for he is not a Prophet. This is why it is related that some people will come on the Day of Rising who are not Prophets whom the Prophets will envy since the Prophets obtain this excellence which prophethood contains accompanied by its burdens and difficulties. Those people have a part of it and are described by it, or more than a part and they have it. Perhaps this part is from it and is part of what contains no hardship and they obtain what is described by all of it. It is like the poor person in relation to the person of wealth in whatever good action is ascribed to him if he sees the wealthy person or scholars perform something which the poor person cannot do. So they are the same in the reward while the partnership is only in the intention. He has more than the person with the intention by dropping the reckoning and

the question in what is more beneficial and from what he earns. (458)

73.2. Those the Prophets Envy Who Are Not Prophets

Those are the ones whom the Prophets envy in that station, but that is in the Standing in the Rising, not in the Garden. It is His words: *"The greater terror will not dishearten them."* (21:103) The Messengers fear for their communities, not for themselves, while the believers fear for themselves because of the acts of opposition they have done. They do not have followers for whom they fear and they have not committed opposition which demands fear for themselves, and thus the "greatest anxiety does not alarm them." The Prophets are like that. Each Prophet is given the reward of the community to whom he was sent whether they believe in him or reject. The intention of every Prophet is that they want them to believe, so all are equal in the reward for the hope although each of them is distinct from his companion in the Standing with followers. So one Prophet will come with a black mass, and less, and less until a Prophet will come with two men and one man, and a Prophet will come with no one with him. All are equal in the reward of conveying and in the expectation. (459)

73.3. Whoever Helps Someone Break the Fast Is Described by a Divine Attribute

So whoever helps someone break the fast is described by a divine attribute. Its name is *al-Fatir*. God breaks the fast of the person fasting with the setting of the sun, whether he eats or does not eat, or drinks or does not drink. He still breaks the fast in the divine law and sunset brings him out of wearing fasting. This is breaking the fast by what he eats. When he obtains this degree, he takes on the character of what belongs to God, as the person fasting is wearing what belongs to God in his fast, of disconnection from eating and drinking and spouse, and every attribute which would invalidate the fast. (460)

74 The Fasting of the Guest

Al-Tirmidhi transmitted from Ayisha that the Messenger of God said: "Whoever stays with people should not fast voluntarily except with their permission." We know that the Sufis are the guests of God, and they travel from the portions of themselves and all phenomenal beings out of preference for the divine presence, and so they alight there and do no action except with the permission of the one they stay with— who is God. So they only act or are still or move by a divine command. Whoever has this attribute is walking in the path, passing the watering-holes of himself until he reaches his Lord. Then it is valid that he be a guest. When he stays with Him, he does not return if he is worthy because the people of the Quran, which is gathered by Him, may Be he exalted! are the people of God and His elite. (461)

74.1. Story: Abu Madyan and His Wondrous Path with God

Our Shaykh, Abu Madyan, was in the evening obligatory prayer and he had left work and sat with God according to what God would open for him. He was following a wondrous path with God in that sitting. He would not reject anything that came to him, like Imam Abd al-Qadir al-Jili, although Abd al-Qadir was more advanced in the outward by the honor accorded him. It was said to him, "Abu Madyan! Why do you not work? Or why do you not speak of work?" He said: "I speak of it." He was asked, "Why do you not have a profession?" He said: "In your view, when the guest alights with a people and resolves to stay, how much do you observe the time when it is obligatory to give them hospitality?" They said: "Three days." He said: "And after the three days?" They said: "Then he works and does not sit with them so as to oppress them." The shaykh said: "God is greater! Be just to us! We are the guests of our Lord, the Blessed and Exalted! We have alighted with Him in His presence with the highest aspect of staying with him forever. So hospitality is specific, and He did not indicate a noble character for His servant but that He is more entitled to be just to him. They said: "Yes." "And the days of our Lord is as He said: '*And truly a day with thy Lord is as a thousand years of what you number.*'" (22:47) So His hospitality is according to His days. When we stay with Him for three thousand years, and it ends and we do not work, then turn your objection to us. We die and leave this world and

extra remains for us with God Almighty of our hospitality. So that objector is recommended. So look at this self if you are one of them. (462)

75 The Seven Days of Fasting

It is transmitted by al-Tirmidhi in a tradition that Ayisha said: "The Messenger of God, may God bless him and grant him peace, used to fast seven days of every month." Saturday, Sunday and Monday, and in another month, Tuesday, Thursday and Friday. We know that he, may God bless him and grant him peace, wanted to dress every day of the week with the worship of fasting. As for the sense of indebtedness from it on that day, the days boast over one another by what the considerate servant does in them of actions which make one draw near to God since they [days] are a temporal adjective. So the virtuous servant wants to appoint something for each day in the week and the days of the month and the days of the year all that he is able to of actions of piety so that every day will praise him and will be adorned for him with God and testify on his behalf. Since he cannot join all virtuous actions in one day, he does in it what he can. When the day returns to him in another week, he does in it what he missed in the first week so that in it he does fully the good actions which he can do. It is like that with the days of the month and the days of the year. (463)

75.1. The Days of the Months and Hours of the Day Are in the Stages of the Furthest Sphere

Know that the months rival with one another according to what is ascribed to them, just as the hours of the day and the night are in rivalry according to what is related to them. The night takes from the day and its hour and the day takes from the night. The timing is in respect of the movement which is general to the nights and the days. It is like that with the days of the months which are defined by the stars crossing through the stages of the furthest sphere, not by the fixed planets which are named in custom in the stages. The moon has known days in the circuiting of the sphere. Mercury has other days as does Venus, the Sun, Mars, and Jupiter, and Saturn. Therefore the servant must observe all of that in his actions. What he has of life is in respect to what remains of that. The greatest of these months is not greater than about 30 years. (464)

75.2. The Months of the Fixed Stars in the Sphere of the Constellations

As for the months of the fixed planets in their circuit in the sphere of the constellations, that is not needed because lives are shorter than that, but they have a judgment on the people of hell, as it is the movements of the stars have a judgment on the one who is in the lowest rank of the fire. They are the hypocrites. The esotericists do not have a stage in the lowest rank, while their highest stage is in hell. The rejectors have a stage in every place of hell. As for the people of the Gardens, the sphere of the constellations revolves around them and does not cut through anything, and so its movement does not end by observation because observation does not grasp it. Its parts resemble one another. This is why happiness has no end to it. By it lasting eternity appears in abiding bliss ad infinitum. The judgment of the fire is not the judgment of the people of bliss. The sphere of the stages and the stars revolve around it. These spheres intersect a sphere of endless scope. This is why it is hoped that the punishment will not be eternal for them. The fact that the Fire is the abode of pain and punishment, the circuit is another judgment about it being an abode (*dar*). So we know that its guardians are in constant bliss as long as they are being punished in it, although they are do not emerge from i' because they were created for it. It is constant and the one who dwells i it is constant since he was created for it. (465)

75.3. God Is the Pure Good Without Any Evil

So realize that we have concluded this fast with prior mercy and the fact that it overcomes wrath. God is too majestic and sublime not to have a Self-disclosure in every stage. He, the Almighty, is pure good in which there is no evil, and existence which has no non-existence equivalent to it. Existence is absolute mercy in phenomenal being while the punishment is something contingent due to matters which occur or arise, and so it is something contingent of something accidental, and contingent things are not described as being constant, even if it they are described as contingent things. It is not contingent as it might not happen. This is why it is weak to say that the punishment will last forever, Mercy encompasses Adam with his entirety, and he bears every intention by capacity, so mercy is general to all since there is nothing to prevent it nor would it be proper to call man "shown mercy". It includes the one who does not accept mercy. God said: "*He turned to him and guided,*" that is, returned to him with mercy and made it clear to him that He would returns to him with it, and so it encompasses him. Praise belongs to God and God is with the good opinion that the servant has of him. (466)

76 Praying at Night in Ramadan

There is no divine name which has authority in the month of Ramadan except the divine name Ramadan and the *Fatir* (Originator) of the heavens and the earth is in every servant, whether he is one of those who is obliged to fast Ramadan or only a number of other days are obliged for him. That is in every act of worship which the servant undertakes. Part of the sum of the actions of piety is praying at night for the intimate conversation with Ramadan, the Blessed and Exalted, sometimes in unveiling when he arrives, and sometimes from behind the veil of *al-Fatir*. The divine names veil one another, and each of them is a chamberlain and veiled by the power of the moment, some of them are more entitled to veiling than others, and that proceeds in all the states of creation. (467)

76.1. Standing in Ramadan Designates Praying In Its Night

Abu Ahmad ibn Adi al-Jurjani mentioned from the Tradition of Amr ibn Abi Amr from al-Muttalib from Ayisha who said: "When Ramadan began, the Messenger of God tied on his wrapper and did not come to his bed until Ramadan was over." Muslim also transmitted from her that when the last ten nights of Ramadan came, the Messenger of God stayed awake at night and woke up his family and strove and tied on his wrapper. Staying up in the night designates prayer in it. This is what is known normally in the divine law as rising at night. People in intimate conversation of God in it fall into two categories. Some of them speak to Him by the name The Withholder, and it is from the veil of the name Ramadan, and some of them speak to Him from the name the *Fatir*, and it is from its veil. People vary in their states. (468)

76.2. Rivalry of the Merciful and Rivalry of Beings

If it has not been for rivalry of my action for the Merciful,
my brothers would not have competed for phenomenal being.
He says, "Be!" and phenomenal being is obtained. It is not ours, and He has no second in phenomenal being.
He said: "Fast," and so we fasted. He said to us,

"This fasting is Mine. So where are My individuals?"
If you said to me, "Why do I charge you with what is Mine?"
I have witnessing with My ears over responsibility.
Listen to me and after hearing, remove Me. Fasting is Mine
while you have two portions in the divine law.
If you strip Me of it, then your business in fasting
is not what is my affair in realization. (469)

76.3. The Name The Originator (*al-fatir*) Has a Stronger Jurisdiction in the Night of Ramadan

The name *al-Fatir*, according to this, has a stronger jurisdiction over us in the night of Ramadan than the name, the Withholder. Whoever has the state in his withholding of his Lord feeding him, and gives him to drink at night in a state when he is not outwardly eating or drinking. So he breaks the fast, even though he is fasting. I have tasted this. From here I knew his words: "I am not like your structure. In the night my Lord feeds me and gives me to drink." So he denied that he was like that community who are obligated They do not have this state, even if all his community had wished for it. It is what I tasted it and I found it to be tasting Praise be to God! If he is not one of those whom his Lord feeds and giv to drink in the state of continuing his fast, then he is a parasite of the or who has this attribute. He is wearing two false garments. That is why i is disliked for him to fast continuously if he does not have this attribute in the state which he witnesses by tasting and whose trace appears on him in his waking state. God loves truthfulness in its place as He loves lying in its place. This is not the place where the lie is liked. God hates it in this place. (470)

77 Conversation With God In a Specific Time With a Specific Divine State

When God converses with the servant in this particular time by the particular divine state, then he should have full presence with Him in which he does not turn to anyone else with his entirety. So he speaks intimately with Him in every movement and stillness from him in the senses inasmuch as He is The Hidden. The meaning is inasmuch as He is The Manifest since the senses are outward and the meaning is inward. So the meaning is only established in the presence of The Manifest. If it had been established between the Inward, while the meaning is inward, that is the letter which is sensible. The senses have the thing established before itself and the thing is not established before itself because it is established for use, and the thing itself has no use of itself. (471)

77.1. God Descends to Teach and Inform Us

Do you not see that God descends to teach and inform us? It is the name the Knower of everything that was and will be. In spite of this, He informed about a reality whose instruction does not refer to us by what the matter is based on. Judgment belongs to states. So He put Himself in the position of the user and made what is useful part of what He said. He said: *"We will try you until We know the ones who struggle among you and the ones who remain steadfast."* (47:31) In spite of that, He knows what will come from them, but the state prevents the establishment of the proof for Him, glory be to Him! against us. *"God has the conclusive disputation."* (6:149) So there does not remain by testing a proof for anyone against God. So that testing settles any likelihood of their words if He had judged by His knowledge of them if they had said: "If You had tested us, You would us found us stopping at Your limits." This is called empirical knowledge and it is the name *al-Khabir*. In the words of the Almighty: "The Knowing, The Aware." This is a divine scent in the use of thing from something other than oneself, not from oneself. So we are more entitled to this attribute. (472)

77.2. The Gifts of the Name, The Outward and the Gifts of the Name, The Inward

That is why we made the outward the servant converse with the

name the Inward, while the inward of the servant converses with the name the Outward. It stands before Him in a useful standing, and He gives him what He want to give him. When you see the useful, then use it in his settling up the breaking of norms perceived by the senses which are called the *karamat of the awliya* among the common people, and the signs of the Prophets, peace be upon them, Those are the gifts of the name the Outward. When you see it, then use knowledges and judgment which in which the intellects are bewildered, or refutes or accepts them in respect of what the reflective faculty perceives. Those are all the gifts of the name the Inward. So put your mind to what I have informed you and I have advised you so that you will know the One to whom you speak and will not mix so that it is mixed for you. God said: *"We would have confused them when they are already confused."* (6:9) He said: *"they planned and God planned."* (3:53) Then he denied them plotting. He said: *". . . so to God is the plan altogether."* (13:42) That is, the plotting ascribed to the servants and the plotting ascribed to Him, glory be to Him. (473)

77.3. Ibn al-Arabi is Commanded to Give Counsel

God—glory be to Him!—has commanded me on the tongue of His Prophet to give counsel to God, to His Messenger, to the leaders of the Muslims and their common people with a general imposition. Then He spoke to me in particular without intermediary more than once at Mecca and at Damascus, and He said to me, "Advise My servants" in a visior which I was shown, and the command was made specific on me more than it was specific on others. It was for God to make that an act of concern from God for Me and an honor, not a testing and trial. (474)

77.4. "The Standing" and "The Sleeping"

Whoever stands before God with this recognition is the one standing. If he is asleep, he is only asleep by Him. Whoever does not stand before Him with this gnosis, is asleep, even if he is standing. So be a watcher over it in your heart, which is that which encompasses him, as He watches you, You only know the place of its effects on you and on others except by watching. Know that those who stand in prayer at night in the month of Ramadan have two notions about their standing. Some stand for Ramadan and some stand for the Night of Power which is "better than a thousand months." People vary in it. The one who stands in it for Ramadan does not have his state alter by increase or decrease. The one who stands for the Night of Power has his state change according to his school in it. (475)

78 The Night of Power

People disagree about the Night of Power, that is, about its time. Some of them say that it moves about in the entire year, and that it what I say. I have seen it in Shaban and in the month of Rabi and in the month of Ramadan. I have seen it most frequently in the month of Ramadan, and in the last ten nights of it. I also saw it in the middle ten of Ramadan and in other than an odd night as well as in the odd nights. We are certain that it moves about in the year through the even and the odd of the month in which it is seen. (476)

78.1. Some People Are Servants and Some Are Hirelings

Whoever stands in prayer for the sake of the Night of Power, stands for himself, even if his standing is for the desire to God in seeking it. If anyone stands for the sake of the name which made him stand in Ramadan or another name, his standing is for God, not for Himself, and it is more complete. "Each has a drinking place." Some people are servants and some are employees, It was for the sake of the wage that the divine books were sent down to distinguish the employee from the employer. If they had been servants, the Real would not have written a book for them against Himself. The servant has no set time from his Master. He acts in his property, and takes whatever he needs, Those have their wages and servants have their light and it is their Master. He is the Light of the heavens and the earth, God Almighty said: "Those are the truthful and the martyrs with their Lord. They have their wage," that is, the repayment and *"For them is their compensation and their light."* (57:19) They are the men and women servants. May God make us and you among the highest of them in station and the most beloved to them, He is the Friend of God who goes good. (477)

78.2. The Night of Power Is Better Than a Thousand Nights

Know that when man finds the Night of Power, it is better for him in the blessing which God bestows on him than a thousand months. even though it is only one in a thousand months, let alone when it is one in twelve months in every year. This is a wondrous meaning which the ears only hear in this text. Then it contains another meaning which is that it is

better than a thousand months without limitation. If it is more than a thousand months without limitation, and so he does not know where it ends. God has not made it equal to a thousand a months. He made it better than that, that is, more excellent than that without any specific time. When the servant obtains it, he is like the one who lives in the sincere worship of his Lord more than a thousand months without limited time. He is like the one who exceeds natural life and falls into in unknown life. Although death must occur, after going beyond natural life he does not know whether it will be by one breath or by a thousand years. That is like the Night of Power which is not limited as we said. (478)

78.3. The Month by the Real Designation Is the Unique Perfect Servant

Know that the month here is by real designation is the perfect servant. When the moon "which God made a light" passes, He gives him one of His names so that He is not desired, not the body of the moon. In respect to its size, the moon is the one of the manifestations of The Real in His name, The Light. So He proceeds through the stages of His servant which are contained in 28. When it ends, it is called "month" in reality because it is has completed the course, and it starts a new course. It is lik that in the path of the meaning which is always constant. The action God in phenomenal beings does not end, so it is constant by Go Almighty making it last, just as the servant proceeds through the stage of the divine names, which are 99. The ninety-ninth of them is the means, and that belongs only to Muhammad and 98 are ours, like the 28 stages of the stages of the moon. Some people call him "singular man" and 20 is 500 because in the root it is a hundred names, but one is hidden to make it odd "God is Odd, and loves the odd." That which He concealed is odd and that which He manifested is also odd. We also say that our attention is called to the stages of the moon being 28 because it comes from 4 x 7. The human being develops from four humors multiplied by seven attributes: life, knowledge, will, power, speech, hearing and sight. So the human being is the product of multiplying one by the other, and he is only manifested by God from His name, Light, because light has manifestation of things by itself. So its judgment in things is a judgment of essence. It is like that with the months. They only appear by the course of the moon, since it is light, in the stages, God Almighty said: *"And for the moon We have ordained mansions."* (36:39) When its course ends, that is the full month and what is beyond it is part of what is called month, So it is according to the technical term applied to it. That cannot be avoided. (479)

78.4. Two Nights and Two Aspects of the Real Months

God Almighty has a particular in every stage of the servant into which the name Light descends. We have mentioned in this book the attribute of the traveller who enters and the traveller who leaves and the difference between those who travel in the night of the full moons, which is the night of the middle of 28, the night of the 14th of the full month, and the night of the end of the month. Light in it is always perfect. It has two aspects, although the Self-disclosure to him is necessary and does not cease in one respect. In the two aspects, there is decrease and increase in each aspect. So it has perfection by its essence and that must be, and it has increase and decrease since it has two aspects. Whenever it increases in one aspect, it decreases in another aspect. It is that by a wisdom which "The Almighty, The Knowing determined."

You have a lesson in the two scales of the balance,
and you are a tongue in it if you understand,
When one of them weighs more, its brother loses,
and you incline and descend in it. (480)

78.5. The Night in Which Every Wise Command Is Distinguished

He—glory be to Him—appointed a relationship of the Night to Power rather than the day because the night is like the unseen and determination is only unseen because it is in the self of man. The day gives manifestation. If it had been by day, then the judgment would have appeared in other than its place and what is appropriate. The action in the outward only appears in a form of what is in the self, and so it emerges from the unseen to the visible by the relationship to God, and from non-existence to existence by relationship to creation. So it is a night in which *every wise decree is specified* (44:4), and the command descends to us all at once. Then it is distinguished according to what the details provide. This is as you say that speech is one since it is speech and then divide what is spoken according to the states of what is spoken into information and seeking information, affirmation and threat, command and prohibition, etc., of the categories of speech even though it has unity. So it is the night of the determination of things and determination only seeks us. This is why we are commanded to look for the Night of Power. It is the words of the Prophet: "Look for it" so that we will meet as the one arriving is met when he comes from a journey, and the traveller when he comes from his journey. That must happen since it has gifts for its people who meet it. When they meet it and join it, it give them what it has prepared for them. Those are the decrees about them. That is why they should rejoice. The

gift of some of them is to meet his Lord, and the gift of other people is divine success and holding fast. Each is according to what the decreer desires to give him and present him and there is no restriction on him in that. (481)

78.6. The Night of Power Moves in All the Months

Its sign is the obliteration of lights by its light. and He made it a circuit which moves about in the months and in the days of the week so that each month takes its portion of it. It is like that with the days of the week. He made Ramadan move through the solar months so that each of the solar months receives the virtue of Ramadan and the virtue of Ramadan is general to all the seasons of the year. If our formal fast had been according to the solar months, this universality would not exist. It is the same with the obligatory pilgrimage, and it is the same with almsgiving. Its year is not specific. Rather it begins from the moment the property is obtained in the possession of the responsible person. So there is no day in the year but that it is the beginning of the year for the one with property, and so the year is not ended and all its days are the place for almsgiving, which is purification and blessing. So all people are in the blessing of almsgiving every day which is general to every one who pays alms in it and who does not pay it. (482)

78.7. The Sign of the Night of Power Is the Effacement of All Lights By Its Light

The light of the sun is effaced from the mass of the sun in the morning of its night to announce that the night is the time when it comes and the day is the manifestation of its judgments. This is why you meet that night with respect for it. Whoever misses catching it in the night should observe the sun. If he sees the sign, then he makes the supplication which he would have made in the night if he had recognized it. The effacement of the light of the sun by its light is like the light of the planets when the sun appears: they no longer possess any light in the eye. That strengthens the school of the one who makes dawn the redness of twilight by the words of God Almighty: "*It is until the rising of dawn,*" that is, until the appearance of dawn. Rising dawn is the limit which distinguishes the night from the day. That dawn in the Night of Power is not from the light of the sun. It is the light of the Night of Power which appears in the volume of the sun, as the light of the moon is the light of the sun which appears in the mass of the moon. Had it been the light of the moon from itself, it would have had rays as the does the sun. Since it is derived from the sun, it does not have rays. Thus the sun which has its own light has rays. When the Night of Power obliterates the rays of the sun, the sun

remains without rays like the moon. It has illumination in existent things without rays while illumination exists. That illumination is the light of the Night of Power until it rises the length of a spear or less than that. Then its light returns to it. (483)

78.8. You See the Sun the Morning of the Night of Power Like a Swallow Disk Without Rays

You see the sun rising in its morning, the morning of the Night of Power, as if it was a swallow disk without rays from the existence of the illumination, like the rising of the moon without any rays. I mentioned that to you so that you will know which light illuminates in the morning of the Night of Power, so you know that judgment in all the lights belongs to the One who illuminates the heavens and the earth. He sent down lights which do not need matter, and that is the morning. So when God sends down His light resembling a lamp, which is the light which needs matter, it helps it, This is the oil. So what is higher than it of lights is closer is resemblance and higher in disconnection. God informed us of that and used the *kaf* of the attribute in His words: *Like a lamp* . . . . to inform that He is the light of all light, Rather He is every light and it is prescribed for you to seek this attribute. The Prophet used to say: "Make me light." He, may God bless him and grant him peace, was like that. (484)

79 Seeking It Out of Fear of Missing It

Al-Tirmidhi transmitted that Abu Dharr said: "We fasted with the Messenger of God and he did not stand in the prayer with us until seven days remained of the month. Then he stood with us until a third of the night had passed, and then did not stand with us for a sixth, and then stood in the fifth until half the night was gone. We asked, "Messenger of God, should we do supererogatory prayers for the rest of this night?' He replied, 'Whoever prays with the imam until he finishes has written for him standing the night.' Then he led us in the prayer until a three nights of the month remained. He led us in the prayer on the third and made supplication for his family and wives. He stood with us until we feared that we would miss the success. It was asked, 'What is the success?'" He said: '*Sahur*.'" He said that this is a sound good Tradition. (485)

See how wondrous are the words of this Companion when he called sahur success! Success is going-on (*baqa*). So he pointed out that man is in the fasting by something non-essential and he has no abiding, Fasting is for God. Do you not see that its judgment is removed from the person fasting when this world is removed? So in the Hereafter he eats and drinks for what he already did in the days of fasting. They are the past days, that is, the days which have gone. God Almighty said: *Eat and drink! Enjoyment for what you already did in past days,* (69:24) the days of fasting in this world. The world to come is an abode of going-on and its eating and shade are constant. *Sahur* is eating breakfast. So he informed that in his going-on, man is eating, not fasting. So he is breakfasting by the essence, and fasting by the contingent. So breakfast goes on, and he called it "success", that is, enduring. (486)

79.1. The qayyumiyya of the Lord and the qayyumiyya of the Servant

It is from *sahar* and *sahar* has two aspects as we mentioned: One aspect towards the night and one aspect towards the day. It is the moment which is between the two dawns. Similarly man has going-on which is success. It is *sahur* in His station where he is. So he has an aspect towards the One whose existence is obligatory by Himself and an aspect towards non-existence which he does not leave in any case at all, exis-

tence or non-existence. That is why he is called possible and is included into the whole of possibles, This attribute of his remains, even if he is manifest by a divine attribute at any moment. So he does not have going-on in it. His going-on is in what we said. That is why when the Companion was described by the *Qayyum* in his night, he said: "We were afraid that we would miss success," and it is that the time of the night was coming to an end and we did not inform ourselves since our recognition of it is in our recognition of our Lord. But they did not miss success, by the praise of God. Rather God made them witness themselves by breakfast so that they would testify that *qayyumiyya* is His by essence, and the *qayyumiyya* of the servant is by the assistance of what he eats. This is why the Prophet said: "Enough for the son of Adam are some morsels with which he keeps his back straight." So he made *qayyumiyya* belong to food, even if he stands by it. (487)

It is as if he were saying, "If we take on seeking this night from the name the Odd, that seeking is not enough for the portions of ourselves by which we endure. That is eating. Our seeking it is for what we obtain of good in the Abode of Enduring. So seeking it is by worship, not by the portion of the self, so by it we endure in the Next Abode. *Sahur* is the lord of the moment in the state. It is the reason for the continuance of life in this world for righteous action. So we feared that its judgment would miss us because that judgment is the same as our seeking it, even if the Abode is different. (488)

79.2. The Night of Power Is In the Odd Nights Although It Can Be in the Even

Then he made it an odd night rather than an even because it is singled out for the night and not the daytime. It is odd from the day while the day is even. The day designates both the night and the daytime, but in that year by a text which has come. It can be in the even except in that year by what has come in the tradition about seeking it in the odd nights of the last ten by another meaning. It is that since seeking takes place in the odd nights of the month, the Odd preserves for this servant what this night gives him of blessings and good. So in the odd of the time mentioned is the oddness of The Real. So that good is related to God, not to the night, even if it is the cause of obtaining it. Nonetheless, the source of witnessing the Odd protects him from ascribing good to other than God even though he still affirms the cause. If it had been in an even night, and it is its cause, then this servant who remembers would not be reminded by the state in the moment of his looking for it or in his witnessing of it when he finds it. So he obtains the good from the hand of other than its people and so he has ignorance and the veil in taking that good. What he

obtains of good in it is no match for what he obtains of deprivation and ignorance because of his veiling from the One who gives the good. This is why it is put in the odd nights, so understand! (489)

79.3. The Night of Power in the Middle Ten and Last Ten

It is put in the last ten nights because they are light, and light is visibility and manifestation, and so it is in the position of the daytime since it is called daytime by the expanse of light in it. The daytime is comes after the night because it is stripped from it. The last ten are delayed from the middle and first ten. So its manifestation and seeking is in what is the furthest appropriate place. I have not seen anyone who saw it in the first ten nor was that transmitted to us. It can occur in the middle ten and the last ten. Muslim transmitted that Abu Said said: "The Messenger of God did seclusion in a mosque (*itikaf*) in the middle ten nights of Ramadan looking for the Night of Power," It is like that with the divine Self-disclosure. It is not related at all in sound or weak Prophetic traditions that God gives Self-disclosure in the nights of the first third. It is related that there is the Self-disclosure in the nights of the middle and last thirds. The Night of Power is a judgment of a divine Self-disclosure. So it occurs in the nights of the middle and last thirds, and not in the first third. The first i you and must be. So first-ness is yours in your gnosis of your Lord an you and Him are not joined together, just as the proof and the proven ar not joined together. "Whoever recognizes himself recognizes his Lord." So He put you first and so you are the proof. first-ness is therefore yours in gnosis by thought and unveiling. Gnosis by unveiling is only after discipline and striving. So you must be put first logically and in unveiling, as His knowledge of you is from His knowledge of Him. If He is not described as being Knowing of Himself, then understand where that is in God's knowledge of you. It is a very fine question. We mentioned it in our book, *al-Mustawfiz*, and in this book. (490)

80 Looking for the Night of Power in a Group by Standing in Prayer in the Month of Ramadan

Abu Dawud transmitted from Muslim ibn Khalid from al-Ala from his father that Abu Hurayra said: "The Messenger of God went out when some people were praying in Ramadan in a corner of the mosque. He said: 'Who are these?' It was said: 'Those are some people who do not know the Quran and Ubayy ibn Kab is leading them in prayer and they are following his prayer.' So the Prophet said: 'They are right and excellent is what they have done!'" (491)

80.1. The Group Prayer in the Night of Power Is More Proper Than Other Nights Because It Is a Night of gathered-ness

So comprehensiveness is more suited to it by the correspondence. It is reckoned to be greater than a thousand months, nights and days, so it has the station of this gathering and God sent down the Quran about it, "a Quran," that is, gathered. He sent it down with the nun of the plural and immensity. So in its sending down, He joined in it all the names by His words, "We sent it down on the Night of Power." In it "the angels descend," (and not only one descends in it), "and the Spirit" which takes charge of them is in the position of Ubayy in the group which he was leading in the prayer. "In every matter," and all that demands all the matters which God wants to be carried out in His creation, "until the rising of dawn" which is the end. It contains the word "*ila*" which is for the end, and there is no end except from a beginning. So it is a gathering, and this night is the night of gathering. That is why the Messenger of God, may God bless him and grant him peace, said: "They are right and excellent in what they have done," envying them for what we mentioned. (492)

80.2. The Incentive to Seek the Night of Power

The incentive to seek it are the commands which it demands. They are the incentives to seek it: its immense worth, the immensity of the One who sent it down, and the insignificance of the one who seeks it in himself when he seeks it. In seeking this immense good, he testifies that he

himself has immense poverty which is opposite it, because when the servant desires to realize his servanthood, he has a low opinion of his worth to such an extent that he connects himself to the non-existence which is his basis. There is nothing most despised than non-existence, so there is nothing more despised than the self of the creature. So it is also called the Night of Power since in it the people of presence recognize their worth, that is, their insignificance. This is in addition to the good which is obtained by participating in seeking it in the possibility and need. The neediest of existent things is the one who needs something in need, so there is none more needy than man, and there is none who recognizes God more than him by his comprehensiveness, intellect, and gnosis of himself. (493)

81 The One Who Stands in Prayer For It Being Joined to the Messenger of God in Forgiveness

God Almighty says addressing Muhammad: "*. . . that God may forgive thee what was former of thy impiety and what would come later.*" (48:2) Muslim and al-Nasai mentioned from the Tradition of Abu Hurayra that the Messenger of God said: "Whoever stands in prayer on the Night of Power," and in Muslim: ". . . and is successful in it in belief and expectation of the reward, will be forgiven his past and future wrong actions." He said: his wrong actions are veiled from him so that he would not be shy. He is one of those to whom it is said: "Do what you want, I have forgiven you," as is related in the *Sahih*. (494)

81.1. The One Who Prays the Night of Power and Coincides With It

Then he is veiled from being addressed by prohibition and he is allowed in the divine law. So he only acts in the permitted. "*Say: Truly God commands not depravities.*" (7:28) If it had not been for the immensity of its worth, God would not have connected to it the attribute of knowledge, which is the noblest of attributes. This is why God commanded His Prophet to seek more of it. The meaning of my words: "God joins it" prefers to what is related in the *Sahih* about when someone commits a wrong action and knows that he has a Lord who will forgive wrong actions and punish wrong actions. God says to him the third time [he asks for forgiveness], "Do what you want, I have forgiven you." There is no reason which makes permissible what was unlawful to do except knowledge. So the excellence of the Night of Power is connected to the rank of knowledge in what we mentioned. The Prophet said: "Whoever is denied its good is denied." Al-Nasai mentioned it and what good is greater than removing the prohibition? That is a hastened garden. (495)

82 Seclusion in a Mosque (*itikaf*)

Itikaf means staying in a particular place, and in the divine law, it means a particular action in a particular state with the intention of drawing near to God, may His majesty be exalted! It is recommended in the divine law and obligatory for the vow. In consideration, standing with God is based on the fact that God obliges that the presence of God be preferred. If he stays with God, that is more complete than staying by himself. (496)

82.1. The Actions Particular to Seclusion in a Mosque (itikaf)

As for the actions which are particular to it, some say that it is only the prayer, *dhikr* of God, and recitation of the Quran. Those are among the actions of piety and nearness. Some say that it is all actions of piety particular to the world to come. That which I believe is that he does all the actions of piety which do not bring him out of staying in the place where he is staying. If he comes out, then he is not in seclusion in a mosque and not firm in it. It is a precondition in my view. It is confirmed from Ayisha that the *sunna* for the one doing seclusion in a mosque is that he does not attend a funeral nor visit a sick person. (497)

82.2. Staying With God by God and Staying by Yourself For Him

So know that since staying with God is by God, it has action in all the actions of piety particular to its place in which he does seclusion in a mosque and comes out of it what his action brings him out of his place. God said: *"He is with you wherever you have been."* (57:4) When standing is by yourself for God, its place is specific for it, and it clings to it so that it will revealed to you in what you cling to, so understand! (498)

83 The Place In Which He Does Seclusion in a Mosque

Some say that it is only permitted to do seclusion in a mosque in the three mosques to which one travels [in pilgrimage]. Some say that seclusion in a mosque is general to every mosque. Most say that seclusion in a mosque is only in a mosque in which Friday is performed. Some say that a woman can do seclusion in a mosque in the mosque of her house. Some say that seclusion in a mosque is permitted wherever he likes, although if he does seclusion in a mosque in other than a mosque, intercourse with women is permitted, and if he does seclusion in a mosque in a mosque, he cannot have intercourse with women. That is my view, but I add that if seclusion in a mosque is intended in the time in which Friday obligatory prayer is held, he can only do seclusion in a mosque in a place in which he can attend it, whether that is in a mosque or in a place near to the mosque so it is permitted for him to go to Friday obligatory prayer there. (499)

83.1. The Mosques Are the Houses of God Which Are Related to Him

Know that the mosques are the houses of God which are related to Him. Whoever must stay in them, must not direct his face to other than the Lord of the house. That would be bad behavior. There is no benefit for singling out their being related to God except none of the portions of nature are mixed with it. Whoever stands with God in other than the house which is related to Himself is permitted to have sex with his wife except when he is fasting or in his seclusion in a mosque when he is fasting. (500)

83.2. Intercourse with Wives Is the Intellect Returning From the State of the Intellect to Witnessing the Self

Intercourse with women is the intellect returning from the state of the intellect from God to witnessing the self, whether he makes it a proof or not a proof. If he makes it a proof, then the proof and the proven are not joined together. So it is not sound to stay with God and the direct contact of the

self. The highest return is to the self and direct contact with it its direct contact with the proof. If there is no direct contact with the proof, then only the witnessing of nature remains. So the one in seclusion in a mosque must not have intercourse with women in a mosque or outside of a mosque. (501)

83.3. The Real Flowing In All Existent Things

Whoever witnesses The Real flowing in all existent things, and that He is manifest in the places of manifestation of source-forms, and that by its decreeing and its predispositions, existence is in source forms, thinks that there is marriage and permits the one in seclusion in a mosque to have intercourse with women if he is not in a mosque. This witnessing is not valid in it if the mosque has an existent source. The one who is in this state does not see other than God in the source-forms. There is no mosque, that is, no place of humility and bowing his head, so understand! (502)

84 The End of Seclusion in a Mosque

Muslim mentioned from Ubayy ibn Kab that the Messenger of God used to do seclusion in a mosque in the last ten nights of Ramadan. Then he travelled for a year and did not do seclusion in a mosque. In the following year, he did seclusion in a mosque for twenty nights. (503)

84.1. Staying With God Constantly Is the Path of the People of God

Staying with God constantly is the path of the people of God. It has general praise. That is why its companion is, "Praise be to God in every state." That mentions harm, and it is the most general, complete *dhikr*. When the servant praises him in harm, then how much more so in ease. Ease is from the sum of the states of the servant, and it is included under the generality of His words, "every state." It is both two extremes and what is between them. The praise of ease is limited. The Prophet, may God bless him and grant him peace, used to say in good times: "Praise be to God, the Blesser, the Generous," and so He limited Him. This is praise is also more general than the first. Although limitation appears in it, that is not understand by everyone. Part of the blessings and bestowing of God to His servant is if he has successful in saying in harm: "Praise be to God in every state," this is from His name, the Blesser, the Generous, to him by this word. (504)

84.2. Seeing God With Everything and In Everything

When it happens that he moves to God from the attribute of staying with him in every state to the one who sees God after everything, this state removes him from staying with God always, and so he is in the position of the traveller who has an imperfect seclusion in a mosque. So he must finish when he returns to the first state. The form of its ending is remaining with God, firm by the proof of the divine law. It is other days, and they are the middle ten between the last and first ten. That is how the attributes are which the divine law brings of tasbih between the senses and the intellect, which is the presence of the imagination. In this presence, seclusion in a mosque ends. In the last ten connected to it, he does seclusion in a mosque in its custom by the attributes of disconnection, logically and in the divine law for "the One whom there is nothing like." (505)

85 Specifying the Moment in Which the One Wants to Do Seclusion in a Mosque Enters the Place Where He Will Stay

Muslim transmitted in Muslim from Ayisha that when the Messenger of God wanted to do seclusion in a mosque, he would pray the dawn formal prayer and then enter his place of seclusion in a mosque. (506)

85.1. General, Absolute Seclusion in a Mosque and Specific, Limited Seclusion in a Mosque

Know that the one doing seclusion in a mosque, who is the one residing with God, only has the aspect of nearness constantly valid for him by a particular aspect. It is that he testifies Him in everything, and so this seclusion in a mosque is general and absolute. Then there is another limited seclusion in a mosque in which the servant does seclusion in a mosque with a divine name whose Self-disclosure is given to him by its authority which calls him to reside with it. (507)

85.2. The Divine Command Is Circular and Does Not End in Things

The interpretation of the place of seclusion in a mosque in meanings is the place, and there is no divine name but that it is between two divine names. The divine command is circular. This is why the command of God in things does not end. The circle has no first and no last except by the judgment of the obligation. This is why the world emerged circular on the form of the command on which it is based in itself, even in the shapes. So the beginning of the shape accepts the universal body of the circular form, which is the sphere. Since phenomenal things exist from God by the movements of these spheres by what the Almighty, The Knowing, determines, wisdom accords that it be on its form in shape or close to it. So there is no animal or tree or leaf or stone or body but that it has an inclination to circularity. That must be the case, but it is very fine in some things while its clear evidence is apparent in other things. Put your mind to everything that God has created of mountain, tree and body, and you will see in it that it inclines to circularity. That is why the globular shape is the best of all shapes. (508)

85.3. Entering Seclusion in a Mosque at the Moment of the Appearance of the Sign of the Greatest Self-disclosure

Then the greatest general Self-disclosure is like the rising of the sun, and with the solar Self-disclosure, there is general seclusion in a mosque. The one in seclusion in a mosque is spoken to by means of the translation of any divine name which enters into your seclusion in a mosque in the moment of the manifestation of the sign of the greatest Self-disclosure. It is the rising of dawn. After the morning obligatory prayer, opening draws near to you which is not limited by this divine name with which you stood or desired to stand from the greatest Self-disclosure which is in the position of the rising of the sun. So in your seclusion in a mosque you combine limitation and the absolute. If the one in seclusion in a mosque had entered at the beginning of the night, the temporal gap is large for him and the scope is long, So sometimes he forgets what the matter is based on. The human being is formed on forgetfulness. The Messenger of God said: "Adam forgot, so his progeny forgot and Adam repudiated, so his progeny repudiate." This Tradition is good news from the Prophet for all people. God showed mercy to God and so his progeny is showed mercy. Wherever they are, He appointed mercy for them which is particular to them in whatever abode God Almighty makes them alight in. The matter is relative. The roots rule the branches. (509)

85.4. Human Beings Are a Result of Elemental Bodies

This will direct you to the fact that these human selves are a result of these elemental bodies and are generated from them. They only appear after these bodies are fashioned and their humors are in balance. They belong to the selves breathed into them from the Spirit ascribed to the Almighty, like the places on which the sun casts its rays. Its effects vary according the difference of the receptacles. Where the light of the sun in dense bodies, some of which are polished bodies. This is why the selves compete by the competition of constitutions, and so you see one self that is quick to accept the virtues and knowledges, and another self that is the opposite of it, and between them, are those in the middle. So that is how the matter is if you understand. God Almighty said: "*When I shaped him,*" that is, the body of man, "*and breathed into him of My spirit.*" This is why we said that forgetfulness in man is a natural matter demanded by the constitution as remembering is a natural matter demanded in this particular constitution. It is like that with all the faculties which are ascribed to man. Do you not see that these faculties are few in some individuals and abundant in other individuals? (510)

85.5. The Moment When the One Doing Seclusion in a Mosque Entering His Place of Seclusion in a Mosque

So the Lawgiver pointed out that the one performing seclusion in a mosque enters the place of his seclusion in a mosque after the dawn obligatory prayer before sunrise. (511)

86 What the Staying of the One in Seclusion in a Mosque with God consists of

Know that staying with God is matter of meaning, not a matter of senses, and so he only stays with God by the heart, just as he directs himself to God in the prayer by the heart, as you direct your face to that which is called the *qiblah* or direction of formal prayer, which is the Kaba. Thus he remains by the senses with the actions of piety. He may remain with the actions of piety in observing the self so as to convey to it its right in the divine law. Your self has a right from you. He may cause his self to affect another by connecting good to it. It is that which God prescribed for us, and what we have of the path to God is only what He prescribed. This is why man obliges on himself his best interests so that the good of that will revert to him, like the one in seclusion in a mosque emerging for man's need and his going to his wives and family to put in order some of his affair in the state of his residence and seclusion in a mosque. (512)

86.1. Judgment Belongs to the Predominant

Muslim mentioned that Ayisha said: "When the Messenger of God performed seclusion in a mosque, he put his head near me so I could comb it." He did not enter the house except for a human need. Al-Nasai said that she said: "The Messenger of God used to come to me when he was performing seclusion in a mosque in the mosque, and would lean against the door of the room and I would wash his head while I was in my room and the rest of him was in the mosque." This contains a proof for the one who speaks of judging by what is dominant. He did not put other than his head out of the mosque from seclusion in a mosque because most of him was in the mosque, and so he observed the principle of the majority in volume. (513)

87 What Someone in Seclusion in a Mosque Does During the Day

Abu Ahmad mentioned from the Tradition of Abd Allah ibn Budayl ibn Warqa al-Makki from Amr ibn Dinar from Ibn Umar that Umar vowed to do seclusion in a mosque in the Masjid al-Haram and the Messenger of God said to him: "Do seclusion in a mosque and fast." (514)

87.1. Standing with God by an Attribute That Belongs to God

The Messenger of God commanded the one who wanted to stay with God to stay with him with an attribute which belongs to God, which is fasting, and that he should be with God by God, and so he does not see anything with him except God. This is the state of the people of God. The Messenger of God was asked, "Who are the friends of God?" He said: "Those who when they are seen, remind people of God," that is, by their realization of God by whom they are absent from themselves and from the eye of creation. So when people see them, they only see God. Seeing them reminds them of God, as do the signs which remind. This is the station for which the Messenger of God asked in his supplication, "Make me light." So God Almighty answered his supplication and informed us that he sent him to people, "as a bringer of good news, a warner, a caller to God by His permission, and a luminous lamp." So He made him a light, as he had asked. So his words to his Lord: "Make me a light" is so that I will be by my essence the same as of the divine name, the Light. So whoever has God as His hearing, sight, tongue, hand and foot, and "does not speak from passion," he does not have any of him remain but that God is seen. whether the seer recognizes that or does not recognize it. (515)

87.2. The Caliphs Appear in this World by a Form From Their Succession

That is how he is witnessed by the people of knowledge of God among the believers who succeed him who appear in the world and the rabble with the attributes of the one whom they succeed. Bilqis said about her throne, "It is as if it were it," but it was only it. It was veiled from her by distance and the judgment of the norms and her ignorance of the

power of Sulayman, peace be upon him, with his Lord, So this veiled her from saying, "It is it." She said: "As if it were it." What distance is further than that of the "One who has no like" from the one who is like other things? The Perfect One, may God bless him and grant him peace, said: "I am a mortal like you" by the command of God. It was said to him: *Say.* He said: *Say: I am a mortal like you* (18:110; 41:6). By this we know that it is from the command of God because he transmitted the command to us as he transmitted the commanded. This word is the cure of the illness of the one who worships of Jesus among his community. They said: "God is the Messiah son of Mary," and they missed much knowledge. They said: "the son of Mary" and were not aware. This is why God Almighty says to establish the proof against the one who has this attribute: *Say: name them* (13:33). They only named them by what they recognized of him from the names so that it is understood from them what they meant. When they named them, it was clear in the heart of the matter that was not asked of them by the Messenger sent to them to worship him. (516)

87.3. The One Who Is the Source of Beings and Source-forms

We said: "It is it," by what sound unveiling accords the elite in the heart of the matter and plain belief accords the common. Thus as the divine Prophetic traditions relate from God that when He loves His servant, He is his hearing and sight, and he mentioned his faculties and limbs. Man is not other than this matters mentioned which God made the source of his He-ness. If you are a believer, you recognize the One by whom you are, and if you have sound witnessing, you recognize the One whom you witness. Most of this Prophetic clarification from God is what is in the power of man so that the believer possesses the state of eye-witnessing, and then he recognizes Who is the source of these phenomenal beings and source-forms. (517)

88 Someone in Seclusion in a Mosque Who Is Resident in Seclusion in a Mosque With God Being Visited

Al-Bukhari mentioned that Safiyya, the wife of the Prophet, came to the Messenger of God to visit him while he was in seclusion in a mosque in the mosque in the last ten days of Ramadan and she spoke with him for a time and then got up to go and the Prophet got up to go with her to see her back until she reached the door of Umm Salama. (518)

88.1. Every Movement of the Human Being Issues From a Divine Name Coming to Him

This is a divine name which moved Safiyya to visit him so it took the Prophet by means of her from staying with the divine name which had brought her. So the Messenger of God stayed with this name in the time of his conversation with her and then it removed him from where he was sitting when he escorted her. It is a type of journey. Rather it is a journey of piety by a man to his wife to respect her sanctity and her aim. The journey is transferral and there is only transferral by the authority of that name over him from his place. When the one in seclusion in a mosque moves to a need of man: ablution and what he must have, all of that is under the judgment of that which he stayed with in the period of his seclusion in a mosque, and there is no movement which he man makes in his seclusion in a mosque and outside his seclusion in a mosque except by the arrival of a divine name on him. This is settled in our view in the divine realities, and the names of God are endless and numerous. It is not part of the business of the one in seclusion in a mosque to accompany the visitor, so he was only made to move by the judgment of the divine name which made the visitor move to him. So the eye only recognizes that she is a visitor by the fulfillment of her wish of seeing or speaking, while the gnostic witnesses the divine names and does not see anything without seeing God before it. (519)

So the divine name is what moved Safiyya from behind the veil of Safiyya, and the Messenger of God showed good manners and he rose for it and escorted, and the aim of that name was to display its authority over

him and it was displayed. We have clarified that in accordance with of the divine names at the beginning of this book and in *Anqa mughrib*. (520)

89 The Woman With False Menstruation Doing Seclusion in a Mosque in a Mosque

The self lied by a legitimate reason which is not menstruation. That is why the woman suffering from false menstruation prays and the menstruating woman does not pray. It is related from Ayisha, according to what al-Bukhari mentioned, that one of his wives who had false menstruation did seclusion in a mosque with him. (521)

Whoever puts things in their proper places has given them what they deserve from him. He is wise in his moment and wisdom accords putting everything in its place. God is Knowing, Wise. (522)

89.1. There Is Nothing Absolute in the World of Possibility

There is nothing absolute because the possibility does not demand it nor the realities accord it. The absolute is limitation. So there is no matter but that it has a domain which accepts it and a domain which repels and does not accept it. That must be, just like natural foods for the natural body. There is nothing that is fed but that it has things which harm it and benefit it. That is recognized by the one who knows nature inasmuch as it manages the body. He is called a doctor. He recognizes the natural in the whole and the details as the doctor. So in the world there is no tongue of absolute praise nor tongue of absolute blame. The root is the divine names which are opposite one another. So God named Himself to us by them inasmuch as He speaks, as He disconnects and connects Himself, unifies and associates, and addresses His servants with the two attributes. *"Glory be to your Lord, the Lord of Might, above what they describe, and peace be upon the Messengers, and praise be to God, the Lord of the worlds."* (523)

APPENDIX A
AL-GHAZZALI'S "MYSTERIES OF THE POOR RATE" FROM HIS *THE ALCHEMY OF HAPPINESS* TRANSLATED BY JAY R. CROOK (MUHAMMAD NUR)

CONCERNING FASTING AND ITS RULES Know that fasting[481] is one of the Pillars of Islam. The Messenger (S) stated that God Most High says: " For every good deed, I compensate tenfold, up to seven hundred,[482] except the fast which is particular to Me. I shall give the reward for that." And God Most High says: *Verily, the patient will be paid their wages without stint.* (Q. 39:10) The wages of those who are patient with respect to their own carnal appetites do not come under any accounting or valuation; rather, they exceed all limits. And (the Messenger) (S) said: " The odor from the mouth of the one who fasts is more fragrant to God Most High than the scent of musk." And God Most High says: " My servant has abandoned food, drink, and his own carnal appetite for Me, especially, and I am able to give him his compensation." And (the Messenger) (S) said: " The sleep of the faster is worship." And he said: " When the moon of Ramadan appears, the gates of heaven are flung open, the gates of hell are shut fast, and the devils are bound with chains. A herald cries: ' O seeker of goodness, come, for this is thy moment! O seeker of evil, desist, for this is not thy place.' "

Among the greatness of the virtues (of fasting) is that He made this act of worship for Himself and said: *The fasting is for Me and I shall reward him,* even though all forms of worship are His, just as He calls the Ka' bah His House, even though all of the universe is His kingdom. Fasting has two special qualities that make it deserving of this relationship:

One is that its true nature is in not-doing (something) and refraining (from something). This is internal and hidden from eyes. There can be no hypocrisy in it, for the intention is made at night.

The other is that it is a victory over Iblis,[483] the enemy of God Most High, for his armies are the carnal appetites, and fasting

defeats his armies, because its true nature is the abandonment of the appetites. About this, the Messenger (S) said: " Satan flows about inside a person as blood does in the body. Thou must make his passage difficult with hunger."

(The Messenger) said to ' Ayishah (R): " Do not cease pounding the gate of heaven." She asked: " With what thing?" He said: " With fasting." That is, with the hunger of fasting. He also said: " Fasting is a shield." All of this is because the carnal appetites are obstacles in acts of worship and the helper of the appetite is satiety, but hunger shatters the appetites.

THE RELIGIOUS OBLIGATIONS OF FASTING

Know that there are six religious obligations with respect to fasting:

THE FIRST OBLIGATION is to seek the first of the month of Ramadan in order that it may be known whether it is to be (a month of) twenty-nine (days) or thirty. Accepting the word (about the sighting of the moon) from one just person is lawful. For the (sighting of the moon of) the Festival,[484] there should be at least two (just persons). Whoever hears (about it) from some reliable person whom he knows to be truthful becomes obligated to fast, even if a judge has not decided about (the reliability) of (that witness' s) word. If (the moon) has been sighted in another city more than of sixteen parasangs[485] distant, then the fast does not become obligatory;[486] but if it is nearer, it does.

THE SECOND OBLIGATION is the declaration of the Intention to fast. This must be done every night, and one should declare that this is the fast of Ramadan, a religious obligation, and the timely performance[487] (of that obligation). The soul of any Muslim who recites this will not be devoid of the Intention.

On the Night of Doubt,[488] if one says: " I make the intention to fast if tomorrow is the (beginning of) the month of Ramadan," this is not correct until the time when the doubt is removed by the word of some reliable person. However, on the last day of Ramadan, it is lawful, even if there is doubt. For the reality is that Ramadan has not yet

been completed.

If a person is restrained in some dark place and he determines the time by thought and personal decision, and he is confident about that, it is lawful.[489] If one declares the Intention at night to eat something, the intention is not nullified; indeed, if (a woman) knows that her menstrual discharge will end, she declares the intention and the discharge ends, (her) fast is valid.

THE THIRD OBLIGATION is that nothing should enter the interior (of the body) deliberately and on purpose (while fasting); however, cupping, applying kohl to the eyes, inserting a stick in the ear, or cotton in the urethra are not detrimental (to the fast), for the " interior" is a receptacle, such as the nasal cavity, the stomach, the intestines, and the bladder. If something reaches the interior involuntarily such as a fly, the dust of the road, smoke, water from rinsing the mouth splashing against the palate, it does not affect (the fasting), unless the mouth-rinsing is excessive and water goes into the throat. If one absent-mindedly eats something, it does not break the fast. However, if in the morning or evening one should deliberately eat something and then learn that it was after the dawn or before the setting of the sun, the fast must be made up.

THE FOURTH OBLIGATION is that one must not have physical contact490 with one' s family.[491] If carried to the point where the greater ablution becomes obligatory, the fast is broken. However, if one has forgotten that it was a day of fasting, the fast is not broken. If one has intercourse at night[492] and performs the greater ablution after the dawn, (the fast) is valid.

THE FIFTH OBLIGATION is to not induce the ejaculation of semen by any means. If one is with one' s own family, without the intention of having sexual intercourse, but one is young and in danger of ejaculation, should this occur, the fast is broken.

THE SIXTH OBLIGATION is one must not induce vomiting. If one vomits involuntarily, the fast is not broken. If because of a head cold or for some other cause, one expectorates congealed phlegm from the throat, it does not affect the fasting; for avoiding this is difficult, but if, when it reaches the mouth one swallows it back down, the fast is broken.

THE PRACTICES (OF THE PROPHET) ARE ALSO SIX

(These are) delaying the pre-dawn meal and hastening to break the fast with dates or water before the obligatory formal prayer; holding a tooth-brushing stick after the sun begins to decline (in the afternoon); being generous with alms and donations of food; much reading of the Quran; and seclusion[493] in the mosque, especially during the last ten days of Ramadan, in which is the Night of Power.[494] The Messenger (S) during these ten days put away his night garments and girded his loins for worship; he and his family did not rest from worshipping.

The Night of Power is either the twenty-first, twenty-third, twenty-fifth, twenty-seventh, or twenty-ninth night. (The case for) the twenty-seventh is stronger and more probable. Continual seclusion during these ten days is to be preferred. If one has vowed to seclude oneself for a continuous period, it is important that one not leave, except for calls of nature, and not spend a long time in the place to perform lesser ablutions. If one leaves to attend a funeral, to visit a sick person, to give witness, or to renew the purification,[495] the seclusion is broken off. There is nothing to fear concerning washing the hands, eating, or sleeping in the mosque. Whenever one returns from a call of nature, one has to renew the Intention (to remain in seclusion).

THE INNER SECRET AND TRUE NATURE OF FASTING

Know that for fasting there are three degrees: the fasting of the common folk, the fasting of the select, and the fasting of the elite.

As for the fasting of the common folk, it is that which has been described and its limit is the restraint of the belly and the genitals. This is the lowest of the degrees.

As for the fasting of the elite, it is the loftiest of the degrees. It is to restrain the soul from thought of all things save God Most High. One must give oneself entirely to God and fast from everything—outwardly and inwardly—which is not He. Whatever one thinks about

other than the discussion of God Most High and that which is related to Him breaks this fast. If one thinks about some worldly matter, even though it be lawful, this fast is nullified, unless if be about something worldly which aids him in the way of religion—in reality, that is not worldly—to the point that they would say: " If one thinks about the arrangements for the food for breaking the fast, the fast is broken and a lapse is recorded for him; for this is proof that he is not certain of the sustenance which God Most High has promised him." This is the degree of the prophets and the truly righteous; not everyone can attain it.

As for the fasting of the select, it is to restrain all of one' s bodily limbs from impropriety, but is not limited to the stomach and the genitals. The perfection of this fasting lies in six things:

FIRST: To restrain the eye from looking at all things that distract one from God Most High, especially from that thing which arouses one' s carnal appetite. The Messenger (S) says: " A glance is an arrow from among the arrows of Iblis, moistened with poison. Whoever avoids something out of fear of God Most High is given a robe of security, the sweetness of which remains in the soul, and he obtains it' delight." Anas relates that the Messenger (S) said: " Five thing break the fast: a lie, slander, talebearing, a false oath, and a lustfu glance."

SECOND: To restrain the tongue from foolish talk and everything that is superfluous. One should remain silent or engage in the recitation of the Quran. Argument and disputatiousness are among the harmful things. As for slander and talebearing, according to the school of some religious scholars, even the fast of the common people is broken by them.

In the Traditions, it is related: " Two women were fasting, so much that they were in danger of dying from hunger. They asked the Messenger (S) for a ruling so that they might break their fasts. He sent them a bowl for them throw up in. From the throat of each of them, some congealed blood was brought up and the people were astonished by this. The Messenger (S) said: ' These two women have fasted from what God Most High has made lawful and they have bro-

ken it with what He has forbidden. They busied themselves with slander and what they brought up from their throats was the flesh of the people they have devoured.' "

THIRD: To restrain the ear from listening to that which is not proper to hear. The listener becomes the partner of the speaker in the sin of lying, slandering, etc.

FOURTH: To restrain the hands, feet, and all the bodily parts from the indecent. Whoever fasts and does such things is like the sick man who abstains from fruit but eats poison. For sin is poison and food is nourishment, harmful when too much is consumed, but in essence it is not harmful. Concerning this, the Messenger (S) said: " They may fast much, but their portion from the fasting is nothing other than hunger and thirst."

FIFTH: Not to eat anything at the breaking of the fast which is forbidden or doubtful. One should not eat excessively of that which is purely lawful, for whenever one makes up at night for what one has missed during the day, what is achieved? The purpose of fasting is the weakening of carnal appetites. Eating twice as much increases them, especially of diverse foods brought together. Until the stomach is empty, the soul does not become pure. On the contrary, it is the practice of the Prophet that one should not sleep much during the day so that one perceives the effects of weakness and hunger in oneself. If one eats too much at night, one will become sleepy early and omit the night prayer. Because of this the Messenger (S) said: " No filled vessel is more inimical to God Most High than the stomach."

SIXTH: To be apprehensive[496] after breaking the fast as to whether one' s fasting has been accepted or rejected. Hasan Basri passed by some people on the day of the ' Id Festival who were laughing and amusing themselves. He said: " God Most High has created the month of Ramadan (like an athletic) field for His servants to compete with each other in worshipping Him. One team is ahead and another behind. It is amazing that people laugh and have not learned the truth of their own state! By God, if the veil is lifted from affairs, the accepted ones would be engaged in their own happiness and the rejected would mourn in their anxiety. No one would be playing and laughing."

So, from this you learn that the fast of whoever limits his fasting to not eating and not drinking, is a soulless form, for the spirit (rūḥ) and true nature of fasting is that one make oneself like the angels, for whom there is absolutely no carnal appetite. The beasts are dominated by their appetite and for this reason they are far from (the angels). Any person dominated by appetite is also at the level of the beasts. When his appetite is decreased, he has begun to take on a resemblance to the angels. For this reason he approaches them—an approach in attributes, not in station—and the angels are near God Most High. Consequently, he also is near (God). When he makes arrangements to attend to supper and gives full aid to what the appetite desires, the appetite grows stronger, not weaker, and the spirit of the fasting is not obtained.

THE REQUISITES OF THE BREAKING OF THE FAST

Know that discharge of religious obligations, atonement, expiation, and the observation of the moment the daily fast begins[497] are obligatory for the breaking of the fast[498] during Ramadan, but each one in its own place.

As for the discharge of incurred religious obligations, this is obligatory for every responsible Muslim who has to break his fast, with or without an excuse. It is obligatory upon the menstruating woman, the traveler, the sick person, and the pregnant. It is the same for an apostate, too. However, it is not necessary for the insane or children.

As for the atonement, this is not obligatory, except in case of sexual contact or the deliberate ejaculation of semen. The atonement for these things is the freeing of a slave. If one does not have (a slave), then one must fast two consecutive months. If one cannot, for reason of illness or weakness, one must give sixty mudds[499] of food to the poor, each poor person one mudd. A mudd is a mann less one third.

As for the start of the fast, it is obligatory for a person who, without excuse, breaks his fast during the rest of the day (to restart it). However, it is not required for a fasting and menstruating women, if, during the day, she becomes clean, nor is it obligatory for the travel-

er, even if he becomes a resident, or the sick person, even if he becomes well. On the Day of Doubt,[500] if one person testifies that he has seen the moon, whoever has (already) eaten must leave off eating and fast for the rest of the day. Whoever commences a journey at midday should not break his fast; if he arrives at a city at midday, it is not proper to break the fast. Fasting is to be preferred for travelers over breaking the fast, unless they do not have the strength (to fast).

As for the expiation,[501] it is a mudd of food given to a needy person. Pregnant and nursing (women) must make up the fast and pay the expiation, as when a fast is broken for fear of (harming the welfare of) the child, or as sick person does out of fear for his own (welfare). An old person who cannot fast because of weakness must also pay this expiation in place of making it up. Whoever delays making up the fast of the month of Ramadan until the next Ramadan comes must (give) a mudd of food for every day to be made up.

EXCURSUS: FASTING ON THE NOBLE AND MERITORIOUS DAYS[502]

Fasting on the Noble and Meritorious Days is a Practice of the Prophet. Those which occur during the year are: the Day of ' Arafah,[503] the Tenth of Muharram,[504] the first nine days of the month of Dhul- Hijjah,[505] and the first ten days of the months of Muharram, Rajab, and Sha' ban.[506]

It is related in the Traditions that the most meritorious fasting after that of the month of Ramadan is fasting in the month of Muharram. It is a Practice of the Prophet to fast the entire month of Muharram, but (the report of the practice of fasting) the first ten days is more definite. And it is related in the Traditions: " Whoever fasts on Thursday, Friday, and Saturday in the sacred months, the worship of seven hundred years is credited to him." The sacred months are four: Dhul-Qa' dah, Dhul-Hijjah, Muharram, and Rajab. The most meritorious of them is the month of Dhul-Hijjah, which is the time of the Pilgrimage. And in the Traditions: " Worship is at no time more meritorious and more beloved by God Most High than in the first ten days of Dhul-Hijjah. The fasting of one of these days is like the fast-

ing of a year. The standing[507] of one of its nights is like the standing on the Night of Power." They asked: " O Messenger of God! Not the earnest striving (in defence of Islam), too?" He said: " Not the earnest striving too, except for a person whose horse is killed and his blood is shed during the striving."

Some of the Companions did not like to fast the entire month of Rajab lest it become the equal of Ramadan. For this reason they broke the fast for one day, or more. In the Traditions it is related: " From the middle of Sha' ban, there is no fasting until the month of Ramadan." In all, not fasting at the end of Sha' ban is good so that Ramadan may be separated from it. However, it is disliked to fast at the end of Sha' ban by way of welcoming the advent of Ramadan, unless there is some other reason other than the welcoming.

AS FOR THE NOBLE DAYS OF THE MONTH, they are the " bright" days: the thirteenth, fourteenth, and fifteenth.[508] In the week, they are Monday, Wednesday, and Friday. However, continuous fasting throughout the year would include all of these, but there are five days on which one must not fast: the two Festival days and the three days following the Festival of the Sacrifice. One must not refuse to break the fast, for that is disliked. Whoever cannot fast throughout the year may fast on alternate days; this was the fasting of David (A) and its merit is great.

In the Traditions, it is related that ' Abdullah bin ' Amr al-' As[509] (R) asked the Messenger (S) about the most meritorious days and the manner of fasting. He described (the fast of David (A)) to him. (' Abdullah) said: " I want something more meritorious." (The Messenger) replied: " There is nothing more meritorious than this." At a lower level than this is fasting on Thursdays and Mondays which, with the month of Ramadan, would equal a third of the year.

When a person understands the true nature of fasting—that its purpose is the decrease of carnal appetite and the purification of the soul—he must always be watchful of his soul. If this is done, some times breaking a fast will be more meritorious; other times, keeping the fast. It was for this reason that the Messenger (S) some times fasted to such an extent that they said: " Will he never break his

fast?" At other times he would not fast and they would say: " Will he never fast?" The pattern of his fasting was not discernible.

The religious scholars disliked not fasting more than four days in a row. They counted the Festival of the Sacrifice together with the following three days as four days for the reason that they feared continual non-fasting would blacken the soul, indifference would triumph, and the awareness and wakefulness of the soul grow weak.

Endotes to Appendix A

481 *Rūzah* is the Persian word for fasting. The Arabic is *sawm*.

482 " up to seven hundred" : AA omits this phrase.

483 Iblis: a name of Satan used in the Quran and Islamic literature (in addition to Satan (*Shayṭān*), which is used in Arabic much as we use " the devil" in English).

484 " the moon of the Festival" : that is, the Festival of the Breaking of the Fast (*ʿĪd ul-Fiṭr*) which commences on the first of the month of Shawwal, the tenth month of the Islamic lunar calendar. The festival may last several days, although the special ' *Id* congregational formal prayer is held on the first day.

485 Parasang: a measure of distance equal to about six kilometers, or approximately four miles. It was originally the distance foot soldiers were expect to travel in one hour over relatively smooth terrain. Sixteen parasangs would be a bit less than 100 kilometers, or a bit more than 60 miles.

486 " does not become obligatory" : that is, until determined locally. With modern communications, it has become the custom to determine the first day on a national or provincial basis, but there are still places that decide locally.

487 " timely performance" (*adā*): That is, the fast—or any other spiritual obligation, such as obligatory prayer—is to be performed at the proper time. This is in opposition to *qaḍā*, or the delayed or make-up performance of a spiritual obligation because of illness, travel, or some other reason which prevents one from performing it at the correct time. In this case, the fast of Ramadan is being observed during the month of Ramadan, not some other, different time because of unfavorable circumstances.

488 The Night of Doubt (*shab-i shakk*): The 31st of the month of Sha' ban, the month that precedes Ramadan. In the Islamic lunar calendar, months have either 29 or 30 days. Because the lunar sightings upon which these calendars are calculated are occasionally deficient due to bad weather, dust, etc., it sometimes happens that the moon is not observed on the 30th night of Sha' ban. The following day may be the 31st of Sha' ban or the first of Ramadan, and there is a doubt about fasting that day.

489 That is, the person cannot determine the time for beginning or ending the fast by observing the sun as people normally do.

490 " physical contact" (*mubāsharat*): This can mean lying with the skin of one person touching the skin of another, or, euphemistically, sexual intercourse.

491 Family, people (*ahl*): This a euphemism for the women of the household. In Ghazzali' s time, the term would have included wife or wives, concubines, etc.

492 Sexual intercourse, along with eating and drinking are, of course, lawful during the nights of fasting. The strictures against these acts apply only during the daylight hours.

493 " seclusion" (*iʿtikāf*): Secluding oneself in or retiring to a place of worship for a period of time for devotional purposes.

494 The Night of Power is mentioned in Chapter 97 of the Quran..

495 This means the greater ablution (*ghusl*).

496 " apprehensive" : literally, " for the soul to be suspended between fear and hope."

497 " the moment the daily fast begins" (*imsāk*): literally, " keeping back, holding, detaining." It is the same time as that of the obligatory pre-dawn prayer (*fajr*).

498 " breaking of the fast" : *iftār*.

499 mudd: a dry measure equal to either two or one and one-third raṭls; or about as much as the spread-out hands of a fully-grown man can hold. (Steingass)

500 The Day of Doubt: the reference is to the day following the Night of Doubt earlier. Remember that the day commences at sunset. See Note 488.

501 " expiation" (*fidyah*): *fidyah* also means " ransom."

502 From the AA text.

503 The Day of ' Arafah: The climax of the Greater Pilgrimage where all the pilgrims assemble and stand ready in obedience to the command of God. It takes place on the 9th of Dhul-Hijjah.

504 The Tenth of Muharram (ᶜĀshūrā): This day commemorates the tragedy of Karbala, when in AH61ḳ680CE the grandson of the Prophet, Husayn, was brutally slain. He had been challenging the legitimacy of the Umayyad caliphate.

505 This is in association with the Greater Pilgrimage.

506 See the list of Islamic months in the Translator' s Preface in the introductory material at the beginning of this volume for their sequence and relation to one another.

507 " standing" (*qiyām*): staying awake throughout the night engaged in religious activities such as formal prayer, remembrance of God, meditation, etc.

508 The " bright" days (*ayyām-i bayḍ*): the " brightness" refers to the fullness of the moon on those days during the lunar month.

509 ' Abdullah bin ' Amr al-' As: A Companion of the Prophet. He was with the Prophet at the battle of Hunayn in AH8ḳ630CE after the conquest of Makkah. In Al-Ṭabaqāt al- Kabīr, Ibn Sa' d quotes a tradition that ' Abdullah kept a notebook containing everything he herd from the Apostle of God.

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Books in English by or about Ibn al-Arabi

ALONE WITH THE ALONE: CREATIVE IMAGINATION IN THE SUFISM OF IBN ARABI Henry Corbin (A), Ralph Manheim (T) pp 454 "Henry Corbin's works are the best guide to the visionary tradition.... Corbin, like Scholem and Jonas, is remembered as a scholar of genius. He was uniquely equipped not only to recover Iranian Sufism for the West, but also to defend the principal Western traditions of esoteric spirituality."-- Introduction by Harold Bloom

In this book, which features a powerful new preface by Harold Bloom, Henry Corbin brings us to the very core of this movement with a penetrating analysis of Ibn 'Arabi's life and doctrines. Corbin begins with a kind of spiritual topography of the twelfth century, emphasizing the differences between exoteric and esoteric forms of Islam. He also relates Islamic mysticism to mystical thought in the West. The remainder of the book is devoted to two complementary essays: on "Sympathy and Theosophy" and "Creative Imagination and Creative Prayer." A section of notes and appendices includes original translations of numerous Sufi treatises.

Harold Bloom's preface links Sufi mysticism with Shakespeare's visionary dramas and high tragedies, such as The Tempest and Hamlet. These works, he writes, intermix the empirical world with a transcendent element. Bloom shows us that this Shakespearean cosmos is analogous to Corbin's "Imaginal Realm" of the Sufis, the place of soul or souls.

IBN ARABI: A MOVEMENT OF SUFI SPIRITUALITY IN THE MODERN WORLD Suha Taji-Farouki (A) pp 490 "A marvellous book ... historically and ethnographically well informed, with equally well-informed use of theory - handled with very considerable sensitivity - and lucidly written." Paul Heelas, author of The New Age Movement and The Spiritual Revolution "Empathetic in approach and immensely well-documented, this is an exemplary work. Its great importance for akbarian studies is its discussion of the way in which Ibn 'Arabi's teachings have been received and transformed in the modern world." Michel Chodkiewicz, author of *Seal of the Saints* and *An Ocean Without Shore* "A masterful and multifaceted study. This important book opens out to provide a much-needed critique of the sociology of Islam in the age of globalization." Victoria Rowe Holbrook, author of *The Unreadable Shores of Love and Beauty and Love* "The primary reference work on Beshara will be this thoughtful, intelligent and immensely well-researched book. We can learn a great deal from it." Peter Young, Principal of the Beshara School of Intensive Esoteric Education

CONTEMPLATION OF THE HOLY MYSTERIES: THE MASHAHID AL-ASRAR OF IBN ARABI IBN ARABI (A), Cecilia Twinch (T), Pablo Beneito (T) pp 136 A major work of mystical literature, this account focuses on 14 visions in the form of dramatic conversations with the

divine, interspersed with dazzling visionary episodes regarding the nature of existence, humans' relationship with reality, and the way to achieve true happiness. The introduction presents a resume of Ibn Arabi's life and examines in detail the style and symbolism of the contemplations. Presented for the first time in English, this work is a superb example of Ibn Arabi's inimitable style and deep perception.

DIVINE GOVERNANCE OF THE HUMAN KINGDOM:INCLUDING WHAT THE SEEKER NEEDS AND THE ONE ALONE Ibn Arabi (A), al-Jerrahi al-Halveti (T) pp 300 A powerful but little known work, this volume contains three mystical texts. *Al-tadbirat*, the largest, is a fascinating treatise on the divine design and management of the world, and the central role the human model plays in the creative and governing process. The other two are *Kitab kunh ma la budda minhu lil-murid* (or, *What the Seeker Needs*), a brief guide for those want to follow the Sufi path, and *Kitab al-ahadiyyah* (or, *The One Alone*), an esoteric essay on transcendental unity.

DIVINE SAYINGS: 101 HADITH QUDSI: THE MISHKAT AI ANWAR OF IBN ARABI by Muhyiddin Ibn 'Arabi (A) Steph Hirtenstein and Martin Notcutt (T) pp 120
Much of the early scholarship on Ibn Arabi focused on his contributions to the intellectual sciences, especially metaphysics and spiritual psychology. Only gradually have scholars come to acknowledge the extent of his immersion in the transmitted sciences such as Quran and jurisprudence. As for the Traditions, it is difficult to overestimate the importance that he gives to the field. One must always keep in mind that his goal was to make the fullness of Muhammadan sanctity more accessible, that is, the whole range of spiritual perfections realized by Muhammad in act, word, and inner reality. As he says in a typical passage, 'Our vision of God in the Muhammadan form through the Muhammadan vision is the most complete vision that there may be. So we never cease encouraging people to achieve it, both orally and in this book' (*Futuhat* IV 184). In many ways it is the Traditions, Muhammad's own words, that provide seekers with the most immediate access to the Muhammadan form. Stephen Hirtenstein and Martin Notcutt have produced in *Divine Sayings* a beautifully translated version of Ibn Arabi's best known collection of Traditions, based not only on the published Arabic text but also several important manuscripts, with full scholarly apparatus. They have done a great service to all those who would like to gaze upon the Muhammadan form though the eyes of al-Shaykh al-Akbar. - William C. Chittick, Stony

Brook University.

This classic collection (and first critical edition) of 101 memorable *Divine Sayings* related by the Prophet, translated in full for the first time in English, is not just an indispensable key to the teachings of Ibn Arabi and the wider traditions of Islamic spirituality. These short sayings are also a simple, direct, immediately accessible summary of the most universal spiritual lessons: The all-encompassing primacy of God's Love and Compassion; the corresponding human tasks of attentiveness, perseverance, and true service; the practical centrality of purified intention and constant remembrance—and the interaction of all those elements at each stage along our spiritual path. - James W. Morris, University of Exeter. Anqa Publishing.

THE FOUR PILLARS OF SPIRITUAL TRANSFORMATION: THE ADORNMENT OF THE SPIRITUALLY TRANSFORMED (*Hilyat al-abdal*) Muhyiddin Ibn Arabi (A), Stephen Hirtenstein (T) pp 80 "One of Ibn Arabi's most accessible and widely studied works, the *Hilyat al-abdal*, highlights the practical foundation of spiritual discipline underlying all of his metaphysical and theological writings." —Professor James Winston Morris, Boston College

IBN ARABI William C. Chittick (A) pp 160
Muhyi ad-Din Ibn Arabi (1165 - 1240) was an outstanding Spanish-born mystic and one of the most prolific writers in Islamic history. He made major contributions to the fields of Quran commentary, jurisprudence, theology, philosophy, cosmology, and spiritual psychology, and he was also a great poet of love. Although he is known as the first spokesman for 'the oneness of being', his real focus was the diverse modalities of human perfection. He marks a transition in Sufism in practical instructions on healing the heart and aphorisms on the divine mysteries to an equal stress on the theoretical issues that had long been the topic of philosophy and theology.

IBN AL-ARABI'S BARZAKH: THE CONCEPT OF THE LIMIT AND THE RELATIONSHIP BETWEEN GOD AND THE WORLD Salman H. Bashier (A) pp 206

IBN ARABI - TIME AND COSMOLOGY Mohamed Haj Yousef (A) pp 254 This book is the first comprehensive attempt to explain Ibn 'Arabī's distinctive view of time and its role in the process of creating the cosmos

and its relation with the Creator. By comparing this original view with modern theories of physics and cosmology, Mohamed Haj Yousef constructs a new cosmological model that may deepen and extend our understanding of the world, while potentially solving some of the drawbacks in the current models such as the historical Zeno's paradoxes of motion and the recent Einstein-Podolsky-Rosen paradox (EPR) that underlines the discrepancies between Quantum Mechanics and Relativity.

IBN ARABI AND MODERN THOUGHT: THE HISTORY OF TAKING METAPHYSICS SERIOUSLY Peter Coates (A) pp 214 These penetrating metaphysical and spiritual teachings cross the divides of culture and time, providing unexpectedly modern insight.

IBN ARABI IN THE LATER ISLAMIC TRADITION: THE MAKING OF A POLEMICAL IMAGE IN MEDIEVAL ISLAM Alexander D. Knysh (A) pp 449 This book examines the fierce theological controversy over the great Muslim mystical thinker Ibn Arabi (1165-1242). Even du ing his lifetime, Ibn Arabi's conformity with the letter of the Musli dogma was called into doubt by many scholars who were suspicious c the monistic (unitive) tendencies of his metaphysical teaching, of his claims to be the Prophet's successor and restorer of the true meaning of the Islamic revelation, and of his allegorical interpretation of the Quran. Following Ibn Arabi's death, these misgivings grew into an outright condemnation of his teachings by a number of influential thirteenth through fifteenth century theologians who portrayed him as a dangerous heretic bent on undermining the foundations of Islamic faith and communal life. In response to these grave accusations, Ibn Arabi's advocates praised him as the greatest saint of Islam who was unjustly slandered by the bigoted and narrow-minded critics.

As time went on, these conflicting images of the mystical thinker became rallying points for various political and scholarly factions vying for lucrative religious and administrative posts and ideological denomination. In thoroughly analyzing the heated debates around Ibn Arabi's ideas throughout the three centuries following his death, this study brings out discursive strategies and arguments employed by the polemicists, the hidden agendas they pursued, and the reasons for the striking longevity of the issue in Islamic literature up to the present day. On the theoretical level, this book reassesses the validity of such common dichotomies as orthodoxy versus heresy, mainstream versus mystical interpretations of

Islam, and communalism versus individualism as well as other issues related to the history of Islamic thought.

IBN AL-ARABI ON THE MYSTERIES OF BEARING WITNESS TO THE ONENESS OF GOD AND PROPHETHOOD OF MUHAMMAD Ibn al-Arabi (A) pp 396 from Chapter 67 of the *Futuhat al-Makkiyya* translated by Aisha Bewley. The master of Islamic spirituality describes the first of the five pillars of Islam by not only disclosing its mysteries but detailing the rulings of the divine law as well.

IBN AL-ARABI ON THE MYSTERIES OF PURIFICATION AND THE FORMAL PRAYER pp 730 from Chapters 68 and 69 of the *Futuhat al-Makkiyya* translated by Aisha Bewley. Ibn al-Arabi delves into the mysteries of the Islamic practices of purification and the formal prayer. In exhaustive detail he explains possible issues that may arise from the point of view of the divine law as well.

IBN AL-ARABI ON THE MYSTERIES OF THE PURIFYING ALMS pp 280 from Chapter 70 of the *Futuhat al-Makkiyya* translated by Aisha Bewley. Ibn al-Arabi explains the mysteries of the Islamic practice of the purifying alms in a way no other scholar ever has. He opens up doors of intuition to the astute reader.

IBN AL-ARABI ON THE MYSTERIES OF FASTING pp 292 from Chapter 71 of the *Futuhat al-Makkiyya* translated by Aisha Bewley. Ibn al-Arabi relates mysteries of fasting from the gnostic (irfani) perspective while at the same time following the divine law in every detail.

IBN AL-ARABI ON THE MYSTERIES OF PILGRIMAGE pp 326 from Chapter 72 of the *Futuhat al-Makkiyya* translated by Aisha Bewley. Every detail that a pilgrim would want to know about the mysteries of the pilgrimage in addition to the divine law rulings is contained in this volume.

IBN ARABI: THE TREE OF BEING Shaykh Tosun Bayrak (A) pp 255

IBN ARABI: THE VOYAGE OF NO RETURN Claude Addas (A) pp 134 This is a concise introduction to the life and thought of Ibn 'Arabi, who is considered as the 'Greatest of Sufi Masters'. Written by the author of a best-selling biography of Ibn Arabi, *Ibn Arabi: The Voyage of No Return* traces the major events of Ibn Arabi's life: his conversion to Sufism; his travels around Andalusia and the Maghreb; his meetings with the saints

of his time; his journey to Mecca; his travels in Egypt, Palestine, Mesopotamia, Anatolia and Syria; his most important books. The events of Ibn Arabi's 'inner voyage', however, are far more spectacular than those of his outer life and are here presented directly from the many autobiographical sections found in his writings. Through her detailed analysis of Ibn Arabi's works and her profound understanding of his ideas, Claude Addas gives us a comprehensive insight into the major doctrines of this most influential of Sufi, masters: the doctrine of prophethood and sainthood, of inheritance from the prophets, of the 'imaginal world', of the 'unicity of Being', of the 'Seal of the Saints', and many others. Addas also introduces the main disciples of Ibn Arabi down to the nineteenth century and traces both his unequalled influence on the course of Sufism and the controversies that still surround him till today. *Ibn Arabi: The Voyage of No Return* is essential reading for anyone interested in Islamic mysticism and is a genuine contribution to scholarship in this field.

IMAGINAL WORLDS: IBN AL-ARABI AND THE PROBLEM OF RELIGIOUS DIVERSITY William C. Chittick (A) pp 220

ISLAM AND THE LIVING LAW: THE IBN AL-ARABI APPROACH Eric Winkel (A) pp 128 Ibn Al Arabi, the mystic scholar of the 13th century, highlights the ambiguities of language and the polysemantic, multifaceted text of the Quran. With Al Arabi's help, Winkel expounds how narrowly religion is interpreted by most scholars. Al Arabi disturbs the comfort of man-made religion by his reflections on language, and Winkel's book takes up the same challenge.

JOURNEY TO THE LORD OF POWER: A SUFI MANUAL ON RETREAT Ibn Arabi (A), Abd al-Kerim al-Jili (Commentary), Rabia Terry Harris (T) pp 128 This is the first English translation of a 12th-century Sufi text dealing with spiritual ascent. Ibn Arabi's writings have influenced both Muslim and Christian traditions.

KERNEL OF THE KERNEL Muhyi al-Din Muhammad ibn Ali Ibn al-Arabi (A) pp 50

MECCAN REVELATIONS OF IBN ARABI, VOLUMES I AND II Edited and translations by Michel Chodkiewicz and William Chittick pp384 **MECCAN REVELATIONS OF IBN ARABI, VOLUME II** Edited by Michel Chodkiewicz (E) pp 270 Perhaps no mystic in the history of the world has delved as deeply into the inner knowledge that informs our

being as did Ibn 'Arabi. He was born into the cultural and religious crucible of Andalusian Spain in 1165, a place and time in which Muslim, Jewish and Christian scholars learned from each other and from the Greek classics that were then being translated and circulated. Drawing from the most advanced philosophical and metaphysical thinking of his time and from his extensive knowledge of the religion of Islam, Ibn 'Arabi created an extraordinary mystical theology that essentially sprang from his own spiritual realization. Because of the advanced nature of his teachings he has been known for 800 years as the Sheikh al-Akbar, or the Greatest Master.

Because of the subtlety of his language and complexity of his thought, access to Ibn 'Arabi has always been difficult and translation daunting. Previously only short extracts were available in English. This volume, is the second of our acclaimed translation of Les Illuminations de la Mecque, and contains more of the "Greatest Shaykh's" wisdom for the first time in English, on such issues as the gnostic and the sacred law, the mystic properties of Quranic letters, the secrets of Forgiveness and the attainment of Divine Nearness.
This great book soars beyond time, culture and any particular form of religion. Describing what is fundamental to our humanity, it is astonishingly universal. Finally readers in the West have an entree into one of the most important, profound works of world literature.

MUHYIDDIN IBN 'ARABI - A COMMEMORATIVE VOLUME Edited by Michael Tiernan pp 380 This unique volume celebrates the 750th anniversary of the death of one of the world's mystical giants, Muhyiddin Ibn Arabi, known throughout the Muslim world simply as the Shaykh al-akbar (the greatest teacher). This text brings together, for the first time, works by eminent scholars and students of the Shaykh from many different countries.

MYSTICAL ASTROLOGY ACCORDING TO IBN 'ARABI Titus Burckhardt (A), Keith Critchlow (F), Bulent Rauf (T) pp 64 A unique work, providing the underlying spiritual principles (from the point of view of one of the greatest Sufi masters who ever lived) lacking in most modern books of astrology. It will complement and deepen anyone's personal library or collection of works on astrology.

PERFECT HARMONY (CALLIGRAPHER'S NOTEBOOKS) Ibn 'Arabi (A), Hassan Massoudy (I) pp 64 Among the other three volumes in

Shambhala's series is Perfect Harmony: Sufi Poetry of Ibn Arabi, which pairs the poetry of the 13th-century Sufi mystic with contemporary calligraphy by Hassan Massoudy. In a moving afterword, Massoudy explains how he became involved in calligraphy as a child, and how his work is inspired by poetry.

PRAYER FOR SPIRITUAL ELEVATION AND PROTECTION Muhyiddin Ibn Arabi (A), Suha Taji-Farouki (T) pp 150 "The importance of having a stable text with full vocalization based upon the best manuscripts is evident. But the author's careful study of the chains of transmission and the detailed information about the recitation of the prayer in the contemporary world are also of the highest interest." Prof Michel Chodkiewicz

QUEST FOR THE RED SULPHUR: THE LIFE OF IBN 'ARABI QUEST FOR THE RED SULPHUR: THE LIFE OF IBN 'ARABI Claude Addas (A), Peter Kingsley (T) pp 347 The first serious biography of the most influential figure in the history of Islamic mysticism. It is based on an enormous amount of documentary evidence...In his voluminous writings Ibn Arabi recounted his visionary experiences, his journeys, real and imaginary, and his meetings with other mystics, both alive and dead.

Quest for the Red Sulphur: The Life of Ibn Arabi is undoubtedly a landmark in Ibn Arabi studies. Until the publication of this book, anyone who wanted to learn about the life of Ibn Arabi has had little choice of material to work from. This major study by Claude Addas is based on a detailed analysis of a whole range of Ibn Arabi's own writings as well as a vast amount of secondary literature in both Arabic and Persian. The result is the first-ever attempt to reconstruct what proves to have been a double itinerary: on the hand the journey that took Ibn Arabi from his native Andalusia to Damascus—and on the other hand, the 'Night Journey' which carried him along the paths of asceticism and prayer to the ultimate stage of revelation

RINGSTONES OF WISDOM (FUSUS AL-HIKAM) Ibn al-Arabi (A) Caner K. Dagli (T) pp 352 *The Ringstones of Wisdom* is one of the most influential and controversial books of Islamic civilization. This relatively brief but far-reaching text covers topics such as creation. prayer, the relationship with God with the world, and the interpretation of dreams.

SEAL OF THE SAINTS. PROPHETHOOD AND SAINTHOOD IN

THE DOCTRINE OF IBN ARABI Michel Chodkiewicz (A), Liadain Sherrard (T) pp 192 This is by far the best available explanation of the central importance of sanctity for understanding both the practical and the theoretical teachings of Sufism. - William Chittick; An extraordinarily good book about an extremely difficult thinker...Chodkiewicz not only knows the texts remarkably well, but also avoids and rejects certain errors of perspective common among other scholars. TLS

SELF-DISCLOSURE OF GOD: PRINCIPLES OF IBN AL-'ARABI'S COSMOLOGY William C. Chittick (A) pp 483 *The Self-Disclosure of God* continues the author's investigations of the world view of Ibn al-Arabi, the greatest theoretician of Sufism and the "seal of the Muhammadan saints." The book is divided into three parts, dealing with the relation between God and the cosmos, the structure of the cosmos, and the nature of the human soul. A long introduction orients the reader and discusses a few of the difficulties faced by Ibn al-Arabi's interpreters. Like Chittick's earlier work, *The Sufi Path of Knowledge*, this book is based primarily on Ibn al-Arabi's monumental work, *al-Futuhat al-makkiyya "The Meccan Openings."* More than one hundred chapters and subsections are translated, not to mention shorter passages that help put the longer discussions in context. There are detailed indexes of sources, Koranic verses, and hadiths. The book's index of technical terminology will be an indispensable reference for all those wishing to delve more deeply into the use of language in Islamic thought in general and Sufism in particular.

SEVEN DAYS OF THE HEART Pablo Beneito (A), Ibn Arabi (Author), Stephen Hirtenstein (T) pp 182 *The Seven Days of the Heart* is a collection of prayers for the nights and days of the week by one of the world's greatest mystics, Muhyiddin Ibn Arabi (1165-1240). This is the first time these extraordinary and beautiful prayers have been translated into English. There are fourteen prayers, full of the most astounding expressions of contemplation and devotion to God. This is a unique spiritual masterpiece, made available for the first time to English-speaking readers.

STATIONS OF DESIRE: LOVE ELEGIES FROM IBN 'ARABI AND NEW POEMS Michael Sells (A) pp 136 Islamic poetry is enjoying an influx of readers in English, but poems by such Sufi saints as Rumi and Ibn Arabi have suffered from terrible translations. Sells, who has proven his talents in the highly regarded anthology Early Islamic Mysticism (1996), is confident enough to include some of his own poems, inspired by Ibn Arabi's love elegies, alongside his versions of the master's work,

and his deftly wrought, spare verses are quite good in their own right. But Ibn Arabi is the star here, and these translations show the twelfth-century Muslim mystic at his very best. This is truly beautiful love poetry, and the oft-posed question of whether the beloved in it is God or a human quickly becomes irrelevant. Furthermore, by invoking the Beloved in both genders, Ibn Arabi invokes love that transcends gender and identity, and flies in the face of the stereotype of Islam as inherently sexist. Love for God and romantic love each is, as Ibn Arabi writes, "a garden among the flames." Truly a collection to be treasured. John Green
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SUFI METAPHYSICS AND QURANIC PROPHETS: IBN 'ARABI'S THOUGHT AND METHOD IN THE FUSUS AL-HIKAM Ronald L. Nettler (A) pp 160 The *Fusus al-Hikam* is acknowledged to be a summary statement of the sufi metaphysics of the "Greatest Master", Ibn Arabi (d.1240). It is also recognized that the *Fusus* is a work of great complexity both in its ideas and its style; and, over the centuries, numerous commentaries have been written on it. Each of the chapters of the *Fusus* is dedicated to a Quran prophet with whom a particular "wisdom" is associated. In *Sufi Metaphysics and Quranic Prophets*: Ibn Arabi's Thought and Method in the *Fusus al-Hikam*, Ronald Nettler examines ten chapters from the *Fusus* which exemplify the ideas, method and perspective of the entire work. Concentrating on a detailed analysis of the text, the author brings out the profound connection and integration of scripture and metaphysics in the world-view of Ibn Arabi. Sufi Metaphysics and Quranic Prophets serves not only as an explication of Ibn Arabi's thought in the *Fusus*, but is also a great aid in the overall understanding of Ibn Arabi's theology.

SUFI PATH OF KNOWLEDGE William C. Chittick (A) pp 478 Translations of Ibn Arabi from the *Meccan Revelations*.

SUFIS OF ANDALUSIA: THE RUH AL-QUDS AND AL-DURAT FAKHIRAH M IBN 'ARABI (A) pp 173 This work was originally published in 1971. Muhyiddin Ibn Arabi was one of the greatest mystics whose influence was pervasive and profound. *Sufis of Andalusia* consists of biographical sketches of some of the contemplatives and spiritual masters among whom Ibn Arabi spent his early years.

SUFISM AND TAOISM: A COMPARATIVE STUDY OF KEY PHILOSOPHICAL CONCEPTS Toshihiko Izutsu (A) pp 493 In this

deeply learned work, Toshihiko Izutsu compares the metaphysical and mystical thought-systems of Sufism and Taoism and discovers that, although historically unrelated, the two share features and patterns which prove fruitful for a transhistorical dialogue. His original and suggestive approach opens new doors in the study of comparative philosophy and mysticism.

Izutsu begins with Ibn Arabi, analyzing and isolating the major ontological concepts of this most challenging of Islamic thinkers. Then, in the second part of the book, Izutsu turns his attention to an analysis of parallel concepts of two great Taoist thinkers, Lao-tzu and Chuang-tzu. Only after laying bare the fundamental structure of each world view does Izutsu embark, in the final section of the book, upon a comparative analysis. Only thus, he argues, can he be sure to avoid easy and superficial comparisons. Izutsu maintains that both the Sufi and Taoist world views are based on two pivots--the Absolute Man and the Perfect Man--with a whole system of oncological thought being developed between these two pivots. Izutsu discusses similarities in these ontological systems and advances the hypothesis that certain patterns of mystical and metaphysical thought may be shared even by systems with no apparent historical connection.

This second edition of Sufism and Taoism is the first published in the United States. The original edition, published in English and in Japan, was prized by the few English-speaking scholars who knew of it as a model in the field of comparative philosophy. Making available in English much new material on both sides of its comparison, Sufism and Taoism richly fulfills Izutsu's motivating desire "to open a new vista in the domain of comparative philosophy."

TARJUMAN AL-ASHWAQ Muhyiddin Ibn Al-Arabi (A) pp 155
The *Tarjuman al-Ashwaq* or *Interpreter of Desires* by Ibn Arabi is acknowledged as one of the major works in Sufi literature.

THE REFLECTIVE HEART: DISCOVERING SPIRITUAL INTELLIGENCE IN IBN ARABI'S MECCAN ILLUMINATIONS James Winston Morris (A) pp 424 For centuries Ibn Arabi has been considered the "Greatest Master" of Islamic spiritual teaching, but Western readers have only recently had access to his greatest writings. This introduction to Ibn Arabi's *Meccan Illuminations* highlights the mysticism and realization of Sufi spiritual life, providing an intellectually penetrating look

without requiring specialized knowledge. The development of several key themes and modes of reflection in Ibn Arabi's spiritual teachings are explored as are the gradually unfolding meanings that distinguish this important classical text of Sufi practice.

TWENTY-NINE PAGES: INTRODUCTION TO IBN 'ARABI'S "METAPHYSICS OF UNITY" A.E. Affifi (A) pp 80

UNIVERSAL TREE AND THE FOUR BIRDS (MYSTICAL TREATISES OF MUHYIDDIN IBN ARABI) Muhyiddin Ibn Arabi (A), Angela Jaffray (T) pp 135 "In the history of monotheistic spirituality, in particular its Western, Abrahamic branch incorporating Judaism, Christianity, and Islam, there is really no one, from taproot to topmost leaf tip, like Muhyiddin Ibn Arabi. This short, lyrical and evocative book, with a conceptual spine strong as tensile steel, makes a rich perspective palpably real to the reader through the eloquence of its imagery and the uniqueness of its author's unforgettable voice."

UNIVERSAL TREE AND THE FOUR BIRDS THE SPIRITUAL LIFE AND THOUGHTS OF IBN AL-ARABI
Stephen Hirtenstein (A) pp 256 "By far the simplest and most heart warming rendition of Ibn Arabi and his teachings that I have come across. A wonderful contribution to the integration of spirituality in our modern scientific thinking by making Ibn Arabi accessible to the popular mind." -- Amit Goswami, professor of Physics, University of Oregon, author of The Self-Aware Universe